A collection of more than 100 Divine Quotes as narrated by Prophet Mohammad (May Allah's blessings and peace be upon him)

Hadith Qudsi

Compiled By
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Translated By
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(Publication No. 55)

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Translated by: **Mohd. Basharath Ali Siddiqui Quadri Ashrafi**
(Ahl Us Sunnah Research Institute, Hyderabad, India)

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For more information, please contact:
TAJUL FUHUL ACADEMY
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Phone: 0091 9358563720

May Allah, the most merciful, bestow a generous reward to
Late Mr. Ehtisham Ahmad Razzaqui &
Mrs. Sayyeda Shamim Fatima Razzaqui
(Aurangabad)

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Celebrating 50 Years of Spiritual Service

March 2010 will mark the completion of 50 years of the *sajjada-nasheeni* of Hazrat Sheikh Abdul Hameed Mohammad Salim Qadri, the *Sajjada-Nasheen* of Qadria Khanqah, Budaun. During these five decades, he has devoted his days and nights to serve the *deen* (Islam), to provide spiritual guidance and comfort to people while adhering to the true *aqeeda* (belief) of our predecessors. Also during this time, the building of Madarsa Qadria has been refurbished, a resourceful library established and facilities expanded at the Qadria Khanqah in Budaun. It has been a successful, golden period.

To highlight these 50 years of selfless service, it was suggested by Maulana Usaidul Haq Mohammad Asim Qadri, the *sahibzada-e-girami*, heir apparent of the Qadria Khanqah, that we have a 'Publishing Celebration'. The idea is to create history while serving the *ummah* (Muslim community). We would publish 50 books written by the Qadri family, known for Islamic scholarship since generations, and the scholars of Madarsa Qadria, Budaun. This book is a part of that plan – to celebrate service, by more service.

It is our earnest prayer to Allah that He keeps us in the presence and under the guidance of Hazrat *Sahib-e-Sajjada*, Astana Qadria Budaun, for years to come. We also pray that Allah helps, supports and blesses the efforts and initiatives of Maulana Usaidul Haq Qadri, and that Tajul Fuhul Academy continues to achieve success in its mission of serving the *ummah*, and humanity at large. (*Ameen*)

Abdul Qayyum Qadri
General Secretary
Tajul Fuhul Academy
Qadria Khanqah, Budaun

INTRODUCTION

A 'hadith' in the Islamic context is a tradition of the Messenger of Allah, Mohammad (peace and blessings be upon him), that has reached us through a chain of narrators. The Hadith Qudsi (Divine Traditions) hold a unique and special place among the different types of hadiths. Allah has unveiled His mercy, forgiveness, favours and blessings upon His servants, His Independent Being and His might and power in these special hadiths. The reading of these hadiths brings a strange yet electrifying effect in the hearts of readers. If these hadiths are read with understanding and a sincere intention of heart, they will produce sweetness of faith (*imaan*) and spiritual loftiness along with happiness which will connect one with Allah and bring extreme love for Him.

The Meaning and Definition of Hadith Qudsi

The scholars of hadith have given different definitions of Hadith Qudsi and if we deeply study them, we come to know that although expressed differently, the meaning of these definitions is the same.

Sayyid Shareef Jurjani, while defining Hadith Qudsi, writes: "Hadith Qudsi is one which, according to its meaning, is from Allah, the Exalted, and, according to its wordings, is from the Messenger of Allah (peace and blessings be upon him). The meaning of these Allah, the Exalted, relates to His Prophet through inspiration (*ilhaam*) or through a dream and then (the Prophet) peace be upon him expresses it in his own words. The Quran, however, is superior and more meritorious than it (the Hadith Qudsi) because its words are also revealed (from Allah)." [*At Ta'rifaat*: 45]

Imam Mulla Ali Qari states that Hadith Qudsi are those hadiths which the Messenger of Allah (peace and blessings be upon him) narrates from Allah, the Blessed and the Exalted. These hadiths come sometimes through Jibraeel (peace be upon him), sometimes in the form of revelation (*wahee*), inspiration (*ilhaam*) or through dreams. The explanation is entrusted to the Prophet (peace and blessings be upon him) so that they can be narrated in the words of his choice.
[*Al Ahadith Al Qudsiya Al Arba'eenia*: 2]

A Doubt and Its Clarification

A doubt may arise that the hadiths of the Messenger of Allah (peace and blessings be upon him) pertaining to the religious and other issues of the Hereafter also come from Allah in the form of inspiration and are derivatives of revelation.

Allah says: "He does not say anything from his own wish; it is indeed revelation sent to him." [The Holy Quran: *An Najm*: 3-4]

And the Prophet (peace and blessings be upon him) himself said: "Indeed, I have been given the Book (the Holy Quran) and its likeness (meaning hadith)."
[*Sunan Abu Dawood: Kitab Al Sunnah*]

It can be deduced in the light of the above mentioned verse of the Holy Quran and hadith that the traditions of the Prophet are also from Allah and are based upon the Revelation of Allah.

Replying to this doubt, the scholars say that although both Hadith Qudsi and other hadiths are from Allah and based upon the revelation of Allah, the reason Hadith Qudsi are more meritorious than other hadiths is because of their attribution towards Allah. For example, the Messenger of Allah (peace and blessings be upon him) says: "Allah said...". This exclusive feature is not in other hadiths – those are attributed to the Prophet.

Dr. Izzuddin Ibraheem writes that the difference between Hadith Qudsi and Hadith Nabavi (Prophet's hadith) is that the chain of narration (*sanad*) of Hadith Nabavi goes up to the Messenger (peace

and blessings be upon him) whereas the chain of narration of Hadith Qudsi goes up to Allah, the Mighty and the Majestic. [*Al Arba'oon Al Qudsiya*: 26]

The Difference between the Holy Quran and Hadith Qudsi

The Holy Quran is also from Allah and the meaning of Hadith Qudsi is also from Him. Then, how do we differentiate between the two?

Imam Mulla Ali Qari says:

> "The Praiseworthy Quran (*Quran Al Hameed*) and the Glorious Criterion for Judgement (*Furqan Al Majeed*) is different from Hadith Qudsi on the basis that the revelation of the Holy Quran took place only through the (sacred) Holy Spirit (Jibraeel – peace be upon him) and in a prescribed way. Its words were revealed from the (sacred) Protected Tablet (*Lauh Al Mahfooz*) and also that the Holy Quran has been transmitted to us en masse in every generation."
>
> [*Al Ahadith Al Qudsiya Al Arba'eenia*: 2]

This is the fundamental difference between the Holy Quran and Hadith Qudsi. The derivative differences which have arisen from this fundamental difference (principle) have been mentioned by Imam Mulla Ali Qari Hanafi in *Al Ahadith Al Qudsiya Al Arba'eenia*, Imam Hafiz Ibn Hajr Al Haythami Shafai in *Sharh Al Fathul Mubeen*, Shaykh Mohammad Ali Faruqi in *Kashful Istilaahaat Al Funoon* and Dr. Izzuddin Ibraheem in *Al Arba'oon Al Qudsiya*. The derivative differences given by the above mentioned scholars are as follows:

1. The Holy Quran is a miracle (*mu'jiza*) both in words and meaning. Mortals cannot create its parallel. This exclusive feature is not present in Hadith Qudsi.
2. The Holy Quran was completely revealed through Jibraeel (peace be upon him) whereas in the case of Hadith Qudsi, some were sent to the Messenger of Allah (peace and blessings

be upon him) through Jibraeel (peace be upon him) while others were made known through inspiration (*ilhaam*) or dreams.

3. The wordings of the Holy Quran are also from Allah whereas in Hadith Qudsi only the meaning is from Allah.

4. The Holy Quran is mass transmitted (*mutawaatir*) whereas Hadith Qudsi come under 'lone narrator' hadiths (*akhbaarul ahad*). Therefore, some of these hadiths are authentic (*sahih*), some are good (*hasan*) while some are weak (*dhaeef*).

5. The Holy Quran is protected from any kind of change or manipulation. Its protection is by Allah Himself. This is not the case with Hadith Qudsi.

6. Muslims get rewarded ten-fold for every word read from the Holy Quran but this is not so for Hadith Qudsi.

7. Hadith Qudsi cannot be read or recited in prayer (instead of Quranic verses). If recited, prayer gets nullified.

8. The various parts of the Holy Quran are called verses (*ayah*) and chapters (*surah*) whereas Hadith Qudsi are not classified in this way.

9. As the Holy Quran is mass transmitted, the one who negates it is a disbeliever (*kaafir*) but this is not the case for Hadith Qudsi.

10. It is not permitted to touch and read the Holy Quran in a state of impurity – it is not so in the case of Hadith Qudsi.

Types of Hadith Qudsi

Hadith Qudsi based upon their wordings and topics are of various types. (i) In some Hadith Qudsi, the statement of Allah is clearly mentioned. (ii) In some Hadith Qudsi, it is not clearly mentioned that it is the statement of Allah but on studying its preceding and following sentences we come to know that it is the statement of Allah. (iii) In some hadiths, there are no statements of Allah but an action of His has been mentioned. (iv) Another type of Hadith Qudsi is one in which no statement or action of Allah is mentioned in the initial parts of the hadith but it is often a long

hadith in which the proceedings of the Day of Judgement (*Qiyaamah*) or the Hereafter are mentioned and, in between these words, there is a statement or action of Allah.

The Themes Covered in Hadith Qudsi

(i) The proofs of the oneness of Allah (*tawheed*) and the negation of polytheism (*shirk*)
(ii) The greatness of Allah
(iii) The greatness of Allah's mercy and forgiveness
(iv) The reward of deeds and actions
(v) The excellence of good etiquettes and manners.

The Number of Hadith Qudsi

There are only a few Hadith Qudsi in the huge treasures of hadith books and, from these, authentic (*sahih*) Hadith Qudsi are even fewer. In the books of Hadith Qudsi which have reached me, *Al Ittihaaf Al Sunniya Bil Ahadith Qudsiya* by Shaykh Mohammad Mahmud Al Madani is the largest in terms of number. Even in this book the number of hadiths is 853, including all types of hadiths – authentic (*sahih*) and weak (*dhaeef*) – along with differences in the wording of the hadiths. If only authentic hadiths are counted, the total number would be less than 853.

When I first thought of compiling this book, my intention was to take only the authentic hadiths. While collecting the authentic Hadith Qudsi, I found it difficult to find even 100 traditions (though this could be a result of my confined knowledge and study). According to an estimate, there may 100-150 authentic Hadith Qudsi. And Allah knows best!

Some Important Books on Hadith Qudsi

Hadith Qudsi have been the focus of attention for hadith masters (*muhaddithoon*) from the early times due to their distinct identity and status. The hadith masters have narrated them from their teachers and have mentioned them in their books. However

I do not know, from my modest study, of any hadith master who has compiled Hadith Qudsi separately in a single book during the period in which special attention was given to the compilation of the Prophetic traditions. These hadiths are found in numerous hadith books under various chapters and themes. These are also found together in hadith books which list the traditions in alphabetical order under the Arabic letter 'Qaaf', as the Hadith Qudsi start with the words "*Qaal Allaho Ta'ala*..." (Allah, the Exalted, says...).

This can be seen in *Jami Al Sagheer* and *Jami Al Kabeer* of Imam Jalaluddin Suyuti Shafai. These hadith collections list hadiths in alphabetical order. Therefore, *Jami Al Sagheer* contains 66 hadiths under the alphabet 'Qaaf' while *Jami Al Kabeer* contains 133 Hadith Qudsi. There are 64 hadiths which start with the words "*Qaal Allaho Ta'ala*..." (Allah, the Exalted, says...) and two hadiths which start with "*Qaala Rabbokum*..." (Allah, your Lord, says) in *Jami Al Sagheer*. According to Imam Suyuti, there are 43 authentic (*sahih*), 6 good (*hasan*) and 13 weak (*dhaeef*) hadiths. He did not say anything regarding the remaining 4 hadiths out of these 66 hadiths.

As noted previously, the tradition of compiling Hadith Qudsi in a separate single book gained momentum with later scholars who compiled books on these traditions, wrote annotations and presented their researches on these hadiths from different angles. Imam Hafiz Ibn Hajr Haythami Shafai writes:

> "Hadith Qudsi are more than hundred; some scholars have compiled them in separate books."
>
> (*Al Fathul Mubeen*: 201)

A list of books on Hadith Qudsi:

❐ ***Mishkaat Al Anwaar Fi Ma Rawa An Allah Subhaanahu Min Al Akhbaar***: This was compiled by Imam Shaykh Mohiuddeen Ibn Arabi (d. 638 AH). It consists of 101 hadiths and was published from Halb, Syria, in 1927 CE/1346 AH. Haji Khalifa in *Kashf Al Zunoon* has mentioned another book of Shaykh Ibn

Arabi titled *Al Riyaz Al Firdausiya Fil Ahadith Qudsiya*. I do not know whether both these names are of the same book or are different.

❒ ***Al Ahadith Al Qudsiya Al Arba'eenia***: This was compiled by Imam Mulla Ali Qari Hanafi and contains 40 hadiths. It was published from Halb, Syria, in 1927 CE by **Al Matba'at Al Ilmiya**.

❒ ***Al Ittihaaf Al Sunniya Fil Ahadith Al Qudsiya***: This was compiled by Imam Abdul Rauf Al Munavi and contains 272 hadiths. Imam Munavi divided the book in two parts. The first part contains hadiths which start with the words "*Qaal Allaho Ta'ala*" and the second part contains hadiths which start with the words "*Qawlahu Ta'ala*". This book has been published from Beirut and Cairo many times. The edition which I have was published from Beirut in 1402 AH.

❒ ***Al Ittihaafaat Al Sunniya Bil Ahadith Al Qudsiya***: This was compiled by Shaykh Mohammad Mahmud Al Madani and contains 853 hadiths. It was compiled in the style of *Jami Al Sagheer* of Imam Suyuti. It was published from Dairat Al Ma'arif Al Nizamia, Hyderabad, India, in 1323 AH. At the end of this compilation is a four-page article by its proofreader Shaykh Qadi Mohammad Shareefuddin Faruqi titled '*Al Khaatima Fi Sharh Ma'ani Al Hadith Al Qudsi*' in which he presents a concise but excellent discussion on Hadith Qudsi.

❒ ***Al Ahadith Al Qudsiya***: This book contains 400 hadiths from the Six Authentic Books (*Sihah Sittah*) and the *Muwatta* of Imam Malik. It was published by Al Majlis Al A'la, Cairo, Egypt, in 1389 AH.

❒ ***Miftaah Al Kunooz Wa Misbaah Al Ramooz***: This book was compiled by Shaykh Mohammad Bin Ahmad Bin Mohammad Al Tibrizi. Haji Khalifa also mentioned this book in his *Kashf Al Zunoon*. It contains 40 hadiths which have been annotated according to the principles of *tasawwuf (Sufism)*.

Apart from the books listed above, the following are also noteworthy:

(i) ***Al Ahadith Al Qudsiya Al Sahiha Wa Sharhuha*** by Dr. Mohammad Tamer and Shaykh Ustaz Abdul Aziz Mustafa.

contains 90 hadiths

(ii) ***Al Arba'oon Al Qudsiya*** by Dr. Izzuddin Ibraheem and Shaykh Abdul Wadud (Denis Johnson Davis), contains 40 hadiths

(iii) ***Al Ahadith Al Qudsiya*** by Shaykh Ustaz Mustafa A'shur, contains 60 hadiths

(iv) ***Adab Al Ahadith Al Qudsiya*** of Dr. Ahmad Al Sharbasi

(v) ***Al Ahadith Al Qudsiya Wa Manzilatuha Fil Tashree'*** by Dr. Sha'ban Mohammad Ismail.

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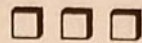
BELIEF AND FAITH

I commanded you to a very easy thing

1. Anas bin Malik (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Allah will say to the person with the least punishment in Hell: 'If you had owned everything on earth, would you give it in ransom to free yourself from Hell?' He will say: 'Yes.' Then Allah will say: 'I had commanded you to a much easier thing than this while you were in the backbone of Adam, that is not to worship others besides Me, but you did not listen and indulged in polytheism (*shirk*)." [*Sahih Bukhari: Kitab Al Ambiya*]

My servant spoke the truth. None is worthy of worship except Me.

2. A'az Abu Muslim narrated that Abu Hurayrah and Abu Saeed (may Allah be pleased with them) bore witness that the Messenger of Allah (peace and blessings be upon him) said: "When a servant (of Allah) says: '*La Ilaaha Illallaho Wallaho Akbar*' (There is no deity but Allah and Allah is the Greatest), Allah, the Mighty and the Majestic, says: 'My servant spoke the truth. There is no deity but I and I am the greatest.' When the servant says: '*La Ilaaha Illallaho Wahdahoo*' (There is no deity but Allah, the One), Allah says: 'My servant spoke the truth. There is no deity except Me, the One.' When the servant says: '*La Ilaaha Illallaho La Shareeka Lahoo*' (There is no deity but Allah, no partner has He), Allah says: 'My servant spoke the truth. There is no deity but I and I have no partner.' When the servant says: '*La Ilaaha Illallaho Lahul Mulk Wa Lahul Hamd*' (There is no deity but Allah, the supreme authority rests with Him and all praise is due to Him), Allah says: 'My servant spoke the truth. There is no deity but I, the supreme authority rests with Me and all praise is due to Me.' When the servant says: '*La Ilaaha Illallaho*

Wa La Hawla Wa La Quwwata Illa Billah' (There is no deity but Allah; there is neither might nor power except with Allah alone), Allah says: 'There is no deity but I, there is neither might nor power except with Me alone.'"

One of the narrators Abu Ishaq (may Allah, the Exalted, be pleased with him) said: "Then A'az said something which I could not understand. I asked Abu Ja'far regarding what he had said. Abu Ja'far said: 'The one who is granted (the succour and guidance to recite) these (words) at the approach of his death, hell-fire will not touch him." [*Sunan Ibn Majah: Kitab Al Adab*]

The effect of stars

3. Zayd bin Khalid Al Juhani (may Allah, the Exalted, be pleased with him) narrated: "Once it rained at night and in the morning the Messenger of Allah (peace and blessings be upon him) led the Fajr prayer at Hudaybiyah. When the Prophet (peace and blessings be upon him) finished his prayer, he turned towards the people and said: 'Do you know what your Lord has said?' The companions replied: 'Allah and His Messenger know best!' Allah said: 'Some of My servants found morning in the state of faith (*imaan*) and some in the state of disbelief (*kufr*). The one who said that it rained due to the blessings and mercy of Allah is the one who has faith in Me and does not believe in the effect of stars. And the one who said that it rained due to the effect of so and so star has disbelieved in Me and believed in the effect of stars.'" [*Sahih Bukhari: Kitab Al Istisqaa*]

The offspring of Adam abused Me

4. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "Allah, the Exalted, says: 'The offspring of Adam abused Me and it was not appropriate for him to abuse Me. The offspring of Adam spoke falsehood about Me and it

was not appropriate for him. As regards to his abusing Me, it is his statement that I have a son and his falsehood is his statement: Allah cannot create me as He created me in the beginning.'" [*Sahih Bukhari: Kitab Bad'a Al Khalq*]

I alone am the Changer of Time

5. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Allah, the Mighty and the Majestic, said: 'Man hurts Me; he abuses time though I alone am the Changer of Time. All things are under My control and I cause the rotation of day and night.'" [*Sahih Bukhari: Kitab Al Tafseer*]

Man gets only that which is written in destiny

6. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "Man cannot get that thing under a vow (*nazar*) which is not in his destiny. But, under vow, one only gets those things which have been destined for him. Allah makes a miser spend all of his wealth through a vow which he was not used to spending before making a vow." [*Sahih Bukhari: Kitab Al Ayman Wan Nazar*]

This is Allah who created all Creation

7. Anas bin Malik (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Allah, the Mighty and the Majestic, says: 'Verily your people (*ummah*) would constantly say about this and that until they would say: Well, it is Allah who created the Creation (*makhlooq*), but who created Allah?'" [*Sahih Muslim: Kitab Al Imaan*]

Am I not your Lord?

8. Abdullah bin Abbas (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon

him) said: "Allah took the pledge from the descendents of Adam who were in his loins at the place of 'Noman' i.e. 'Arafat'. Therefore, He brought out the descendents of Adam from his loins and spread before him like ants. Then He asked them: 'Am I not your Lord?' They replied, 'Why not, we do testify to that'. (This testification is necessary because) Lest, you say on the Day of Judgement: 'We were not mindful of this' or say that 'Polytheism (*shirk*) was done by our ancestors and we are of later descendents. Will You destroy (punish) us for the sins of the evil ones?' (i.e. the later generations will say that they indulged in polytheism due to their ancestors teaching them that and they were unmindful of the unity (*tawheed*) of Allah)." [*Musnad Imam Ahmad bin Hanbal*: 1:272]

I am free from all kinds of partners

9. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Allah, the Blessed and the Exalted, said: 'I am free from all kinds of partners. The one who associates anyone with Me in his deeds, I shall abandon him with the one whom he associates with Me." [*Sahih Muslim: Kitab Al Zuhd Wal Raqaa'iq*]

THE GREATNESS OF THE SUSTAINER

The treasures of Allah are unlimited

10. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Allah, the Mighty and the Majestic, said: 'Spend (on people) and I shall bestow upon you'" and also said: "Allah's Hand (power and control) is full, spending will not lessen it, (His) favours flow day and night." He then said: "See that He has been bestowing favours from the time. He created the heavens and the earth, and from these bestowals His treasures have never lessened, and these bestowals are from the time His Throne was on the water, and in His Hand is the Balance (*meezan*) of which He sometimes lowers a side and sometimes raises a side." [*Sahih Bukhari: Kitab Al Tafseer*]

I am the Ultimate King – where are the kings of the earth?

11. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "(On the Day of Resurrection) Allah will hold the whole earth in His hand (in a way that befits His Divine Being) and will hold the heavens in His Left Hand (in a way that befits His Divine Being) and say: 'I am the (Ultimate) King – where are the kings of the earth?'" [*Sahih Bukhari: Kitab Al Tafseer*]

All people are bound to go astray, be naked, be hungry and remain sinful except...

12. Abu Zar (may Allah, the Fxalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "Allah, the Blessed and the Exalted, said:

'O My servants! I have prohibited oppression upon Myself and also amongst you. Therefore, do not commit oppression against one another.

O My servants! All of you are bound to go astray except the one I guide. Therefore, seek guidance from me.

O My servants! All of you are hungry except those I feed. Therefore, seek sustenance from me so that I may feed you.

O My servants! All of you are naked except those I provide clothes to. Therefore, seek clothes from me so that I may provide clothes to you.

O My servants! All of you commit sins day and night. And I forgive all sins. Therefore, seek forgiveness from me so that I may forgive you.

O My servants! It is not in your power that you may harm Me nor is it in your power to do any good to Me.

O My servants! Even if all the previous and future generations amongst you and even if the whole mankind and jinns become (equal) in piety to the most pious amongst them all, then also it would not add anything to My Kingship.

O My servants! Even if all the previous and future generations amongst you and even if the whole mankind and jinns become (equal) in evil (wickedness) to the most evil (wicked) amongst them all, then also it would not lessen anything from My Kingship.

O My servants! Even if all the previous and future generations amongst you and even if the whole mankind and jinns stand seeking in one plain ground and even if I bestow to all of them (what they seek), then also nothing will decrease from my treasures just as nothing decreases when a needle is dipped in an ocean.

O My servants! These are your deeds which I am considering and the reward of which I fully bestow upon you. Therefore, the one who finds good (blessings or favours)

should thank and praise Allah and the one who finds something other than good, should blame none but his own self (*nafs*).'" [*Sahih Muslim: Kitab Al Birr Was Salaat*]

I am worthy of this that I be feared

13. Anas bin Malik (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said regarding the verse of the Holy Quran, 'He is the One who is worthy of being feared and worthy of giving forgiveness' [The Holy Quran: 29:56] as follows: "Allah, the Mighty and the Majestic, says: 'I am worthy of this that I may be feared, the one who fears Me and does not worship any other deity besides Me, then it is in My dignity and splendour that I will forgive him.'" [*Jami' Tirmizi: Kitab Al Tafseer*]

Until where can the son of Adam be able to render Me powerless?

14. Busr bin Jahhash Al Qarashi (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Allah, the Mighty and the Majestic, said: 'Until where can the son of Adam be able to render Me powerless? While I have created you from a thing (like spittle) and when your soul will reach this (the Prophet pointed towards the throat), you will say: I give charity (*sadaqah*); but where is the time for charity left now?'" [*Sunan Ibn Majah: Kitab Al Wisaaya*]

Verily, respect and dignity is for Me alone

15. Abdullah bin Masud (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "(On the Day of Judgement) A person will catch hold of another person's hand and will say: 'O Lord! He killed (murdered) me.' Allah will say: 'Why did you kill

him?' The killer will say: 'I killed him so that there should be increase in your respect and dignity.' Allah will say: 'Verily, respect and dignity is for Me alone.' Another person will catch hold of another person's hand and will bring him and say: 'He killed me.' Allah will say: 'Why did you kill him?' The killer will say: '(I killed him) For the respect and dignity of so and so.' Allah will say: 'Respect and dignity is not for him.' The person will earn for the evil he had done (i.e. he will be doomed because of this evil deed)." [*Sunan Nisai: Kitab Al Tahreem Al Dam*]

Today, where are the tyrants and the arrogant ones?

16. Abdullah bin Omar (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "On the Day of Resurrection, Allah, the Mighty and the Majestic, will contract the heavens (skies) and will hold these in His Left Hand (in a way that befits His Divine Being) and will say: 'I am the (Ultimate) King! Where are the tyrants and the arrogant ones?' Then Allah will contract the earth in His Right Hand (in a way that befits His Divine Being) and say: 'I am the (Ultimate) King! Where are the tyrants and the arrogant ones?'" [*Sahih Muslim: Kitab Sifat Al Qiyaamah Wal Jannah Wal Naar*]

If the veils are removed then the splendour of His countenance will consume (burn) the whole Creation

17. Abu Moosa Ash'ari (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) stood amongst us to say five things. He said: "Verily, Allah does not sleep, and it does not befit Him to sleep. He lowers the scale (of sustenance or food)

and lifts it. The deeds of the night are presented to Him before the deeds of the day and the deeds of the day are presented before Him before the deeds of the night. His veil is light. If He withdraws it (the veil), then the splendour of His countenance will consume (burn) the whole Creation as far as His sight reaches." [*Sahih Muslim: Kitab Al Imaan*]

Pride is My mantle

18. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Allah, the Mighty and the Majestic, said: 'Pride is My mantle (cloak) and majesty is My garment. I shall throw the one who vies with Me with any of these into Hell.'" [*Sunan Abu Dawood: Kitab Al Libaas*]

MERCY AND FORGIVENESS

Faith equal to a mustard grain

19. Abu Saeed Khudri (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "(On the Day of Resurrection) When the people of Heaven have entered Heaven and the people of Hell have gone to Hell, Allah, the Exalted, will say: 'Take out from Hell those who have faith (*imaan*) equal to a mustard grain.' So, they will be taken out but they would be burnt and blackened. Then they would be put into the River of Life (*Nahr Al Hayaat*) and they will be revived just like a grain that grows near the bank of a stream. Haven't you seen that it is yellowish and bent?" [*Sahih Bukhari: Kitab Al Imaan*]

Is there anyone who seeks My forgiveness for sins?

20. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Our Lord, the Blessed and the Exalted, descends to the nearest heaven of the world every night when the last third part of the night remains, saying: 'Is there anyone who invokes Me so that I may respond to his invocations? Is there anyone who seeks something from Me so that I may grant his request? Is there anyone who seeks My forgiveness for his sins so that I may forgive him his sins?'" [*Sahih Bukhari: Kitab Al Tahajjud*)

I am forgiving your sins today

21. Safwan bin Muhriz Al Mazini narrated: "Once I was going somewhere with Abdullah ibn Omar (may Allah, the Exalted, be pleased with them) holding his hand, a man met us and asked: 'Do you remember the saying of the Messenger of Allah (peace and blessings be upon him) regarding the 'private meeting' (*al najwa*)?' He replied: 'I heard the

Messenger of Allah (peace and blessings be upon him) saying: 'On the Day of Resurrection, Allah will bring a believing servant (*mu'min*) near Him screening him in His shadow of mercy and would say: 'Do you remember such and such sins you have committed?' The person will reply: 'O Lord! I remember them.' This will continue till Allah will make him confess all his sins. The person will think that he is ruined. Allah will say: 'I had screened all these sins committed by you in the world and today I am forgiving all these sins of yours.' Then the record of his good deeds will be given to him. Regarding disbelievers and hypocrites (their evil deeds will be exposed before all), the witnesses will say: 'These are the people who lied against their Lord. Verily, the curse of Allah is upon the oppressors (wrong doers).''' [*Sahih Bukhari: Kitab Al Mazaalim Wal Ghasab*]

My mercy overpowers My wrath

22. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "When Allah completed His Creation, He wrote in His Book which is with Him at His Throne: 'My mercy overpowers My wrath.'" [*Sahih Bukhari: Kitab Bad'a Al Khalq*]

    In another narration of Abu Hurayrah (may Allah, the Exalted, be pleased with him), it is: "My mercy precedes My wrath." [*Sahih Bukhari: Kitab Al Tawheed*]

The mercy of the Lord

23. Abu Saeed Khudri (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "Amongst the people preceding your period was a man upon whom Allah bestowed a lot of wealth. When the time of his death approached, he said to his sons: 'What kind of a father have I been to you?' They replied: 'You have been a very good father.' He then said: 'I have never done a

good deed so when I die, burn me, grind my remains and throw them into the air on a windy day.' His sons did accordingly. Allah, the Mighty and the Majestic, gathered his ashes and asked (him): 'What made you do so?' He replied: 'Due to Your fear!' Upon this, Allah bestowed his mercy upon him (forgave him)." [*Sahih Bukhari: Kitab Al Ambiya*]

Bring out of Hell whoever remembered Me even if for a day

24. Anas bin Malik (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "Allah will say: 'Bring out of Hell every person who has remembered Me even if for a day and the one who feared Me in any place.'" [*Jami' Al Tirmizi, Kitab Sifaat Al Jahannam*]

Nothing is equal to the name of Allah

25. Abdullah bin Amr bin Aas (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "On the Day of Judgement, Allah will select a person from my nation (*ummah*) and keep him separate from others. Then ninety-nine scrolls will be spread before him, each scroll will be as far as he can see. Then Allah will say: 'Do you deny committing any of these evil deeds? Did My scribes (*Kiraaman Kaatibeen*) wrong you?' The servant will reply: 'No, my Lord.' Allah will say: 'Do you have any excuse?' The servant will say: 'No, my Lord. I do not have any excuse.' Allah will then say: 'I have a good deed of yours and today you will be not wronged.' Then a document or scroll will be brought in which it will be written: 'I testify that there is no deity but Allah and that Mohammad is His servant and his messenger." Allah will then say to him: 'Go towards your weighing balance' (so that the scrolls may be weighed). The servant will say: 'O

My Lord, what value does this single scroll have in comparison to those scrolls?' Allah will say: 'You will not be wronged!' The Messenger of Allah (peace and blessings be upon him) then said: 'All the (ninety-nine) scrolls will be put on one side of the balance and that single scroll on the other side of the balance. The scale of the (ninety-nine) scrolls will be light and the scale of that single scroll will be heavy, for nothing can be compared in weight to the name of Allah." [*Jami' Al Tirmizi, Kitab Al Imaan*]

Now onwards, I will never be angry with you

26. Abu Saeed Khudri (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Allah, the Blessed and the Exalted, will say to the people of Heaven: 'O people of Heaven!' They will reply: 'Here we are! O our Lord!' Allah will ask: 'Are you pleased?' They will reply: 'Why should we not be pleased when You have bestowed upon us that which You did not bestow to any other creation of yours?' Allah will say: 'I will bestow upon you something better and greater than that.' They will say: 'O Lord! What can be better and greater than this?' Allah will say: 'I will bestow My pleasure and contentment upon you and I will never be angry with you.'" [*Sahih Bukhari: Kitab Al Riqaaq*]

Go and enter Heaven

27. Abdullah bin Masud (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "I know the person who will be the last to come out of Hell and the last to enter Heaven. He will come out of Hell crawling and Allah will say to him: 'Go and enter Heaven.' He will go near Heaven but would feel that it is full and would return and would say: 'O Lord! Heaven seems to be full.' Allah will say to him: 'Go and enter Heaven.' He

will go near Heaven but would again feel that it is full and would return and say: 'O Lord! Heaven seems to be full.' Allah will say: 'Go and enter Heaven. There is space for you equal to the world and ten times as much.' On this, the person will say: 'Do not make fun of me, O my Lord! You are the King.'" I (Abdullah bin Masud) saw the Messenger of Allah (peace and blessings be upon him) smiling till his pre-molar teeth became visible and he said: 'That person would be of the lowest category from among the inhabitants of Heaven." [*Sahih Bukhari: Kitab Al Riqaaq*]

I have forgiven My servant, forgiven him, forgiven him

28. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "When a person commits sin and says, 'O Lord! I have committed a sin, please forgive me,' Allah says: 'Does My servant know that he has a Lord who forgives sins and punishes for it? I have forgiven him.'

Then the person remains without committing any sin for a few days and then again commits a sin and says: 'O Lord! I have committed a sin. Please forgive me.' Allah again says: 'Does My servant know that he has a Lord who forgives sins and punishes for it? I have forgiven him.'

Then the person remains without committing any sin for few days and then again commits a sin and says: 'O Lord! I have committed a sin. Please forgive me.' Allah again says: 'Does My servant know that he has a Lord who forgives sins and punishes for it? I have forgiven him, forgiven him, forgiven him. Let him do whatever he likes!'" [*Sahih Bukhari: Kitab Al Tawheed*]

The merits of the Day of Arafat

29. Ayesha (may Allah, the Exalted, be pleased with her) narrated that the Messenger of Allah (peace and blessings be

upon him) said: "On the Day of Arafat, Allah sets more people free from Hell than on any other day. The mercy of Allah comes near His servants and Allah shows His servants to the angels with pride and says: 'For what purpose have these servants come!' [*Sahih Muslim: Kitab Al Hajj*]

I will forgive you equal to the entire earth

30. Anas bin Malik (may Allah, the Exalted, be pleased with him) narrated that he heard the Messenger of Allah (peace and blessings be upon him) saying: "Allah, the Blessed and the Exalted, says: 'O son of Adam! So long as you call upon Me and keep hoping from Me, I shall keep forgiving you for all that is in you (sins and mistakes) and I shall not mind. O son of Adam! If your sins reach the skies and you seek forgiveness from Me, I shall forgive you and I shall not mind. O son of Adam! If you bring sins equal to the earth and meet Me in this condition, ascribing no partners or associates to Me, I will bring forgiveness nearly as great as it (the sins)." [*Jami' Al Tirmizi, Kitab Al Da'waat*]

All this is for you and. apart from it, there is more in store equal to it

31. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that some people said: "'O Messenger of Allah! Will we be able to see our Lord on the Day of Resurrection?' He said: 'Do you feel any difficulty in seeing the sun when there are no clouds?' They said: 'No, O Messenger of Allah!' Then he asked: 'Do feel any difficulty in seeing the Moon of the fourteenth night when there are no clouds?' They said: 'No, O Messenger of Allah!' Thereupon he said: 'In this same way you will be able to see Allah on the Day of Resurrection. Allah will gather people on the Day of Resurrection and say: 'Whoever used to worship anything should be with that thing.' On hearing this, the worshippers of the sun will gather near the sun, the worshippers of the moon will gather near

the moon, the worshippers of false deities will gather near them and only this nation (*ummah*) including its hypocrites will remain. Allah will come to Muslims in a form other than the (correct) beliefs (of Muslims) and will say: 'I am your Lord.' They will say: 'We seek refuge with Allah from you. We are waiting for our Lord so that He comes before us. And when our Lord comes to us, we will recognise Him.' Then Allah will come to Muslims in a form which they know according to their beliefs and Allah will say: "I am your Lord.' Upon this Muslims will say: 'No doubt! You are our Lord,' and will gather near Him. A bridge will then be laid over Hell on that day. (Then) The Messenger of Allah (peace and blessings be upon him) said: 'My nation will be the first to cross it. And the invocation of the prophets and messengers on that day will be: 'O Allah protect us! O Allah protect us!' And there will be hooks in Hell which will be similar to the thorns of *sa'daan* (a thorny tree). The Messenger (peace and blessings be upon him) then asked his companions: 'Have you ever seen the thorns of the *sa'daan* tree?' They will reply: 'O Messenger of Allah! We have seen it.' Then the Prophet (peace and blessings be upon him) said: 'So those hooks will be like the thorns (they will be crooked) though none knows their size except Allah. These hooks will pull people from the bridge into Hell due to their bad deeds. Therefore, some people will get ruined due to their bad deeds and some will get unconscious (and fall down into Hell) until Allah finishes judging the people. And He will remove those who recited 'There is no Lord except Allah' (*La Ilaaha Illallah*) from Hell as He wishes, ordering the angels to remove them. The angels will recognise these people by the marks of prostration on their foreheads as Allah has prohibited hell-fire to consume the marks of prostration of mankind. So, the angels will take them out. They would have been burnt (by that time), so the Water of Life (*Maa Al Hayaat*) will be poured on them and they will spring out just as a seed springs out on the bank of a stream (fresh and healthy), and there

will remain a person facing Hell who will say: 'O Lord! The smell of Hell has choked me and its flame has burnt me. Please! Turn my face away from Hell.' He will keep on invoking Allah till Allah will say: 'If I give you what you ask, then will you ask any other thing?' The person will say: 'No, my Lord! By your power and dignity, I shall not ask for another thing.' Then his face will be turned away from Hell. After some time, he will again say: 'O Lord! Please bring me near the gate of Heaven.' Allah will say: 'Had you not said that you would not ask for another thing? O son of Adam! How treacherous you are.' The person will go on invoking Allah till Allah will say: 'If I grant you this, then there is a chance that you may ask for another thing.' The person will reply, 'No, my Lord! By your power and dignity, I shall not ask for anything other than this.' Then Allah will take a covenant and promise from him that he will not ask for any other thing and will bring him near the gate of Heaven. And when he sees what is in Heaven, he will remain silent as long as Allah wills and then will say: 'O Lord! Please enter me into Heaven.' Allah will say: 'Had you not promised Me that you would not ask for another thing? O son of Adam! How treacherous you are.' He will say: 'O Lord! Do not make me the most ill fated from amongst your creations.' And he will go on invoking Allah till Allah will become pleased with him and will permit him to enter Heaven. When he enters Heaven, it will be said to him: 'Wish (for whatever you like)!' He will wish for a thing (and it will be bestowed to him). Then he will be ordered: 'Wish for some other thing!' And that also will be bestowed to him until all his wishes are fulfilled. At this Allah will say: 'All this is for you and apart from it, there is more in store equal to it.'" [*Sahih Bukhari: Kitab Al Riqaaq*]

Go! Enter Heaven with My mercy

32. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be

upon him) said: "There were two men among the Bani Israeel who had brotherly love and affection for each other. One of them used to commit sin and other used to be busy in worship. When the one who used to be busy in worship used to see the other committing sins, he would advise him to abstain or refrain from them. One day, the worshipping man saw the other committing a sin, so he said: 'Refrain from it.' The sinner replied: 'Leave my matter to my Lord. Did Allah make you a watchman over me?' The worshipping man said: 'By Lord! Allah will not forgive you' or said: 'Allah will not enter you into Heaven.' After some time both of them died and both were presented before the Lord of the Worlds. Allah asked the worshipping man: 'Did you have knowledge regarding Me (that I will not forgive him his sins) or do you have any power over that which is under My authority?' Then Allah said to the man who sinned: 'Go and enter Heaven with My mercy' and the judgement regarding the other one (worshipper) was: 'Take him to Hell.'" Abu Hurayrah (may Allah, the Exalted, be pleased with him) said: "By Him in whose control is my soul, the worshipping person said a word by which his (life in this) world and his Hereafter were destroyed." [*Sunan Abu Dawood: Kitab Al Adab*]

You are granted one reward for every sin

33. Abu Zar (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "I know the last person to come out of Hell and also know the last person to enter Heaven. (On the Day of Judgement) A person will be brought and it will be said: 'Ask him about his minor sins and hide (veil) his major sins.' Then he will be told: 'You did such and such deed on such and such day, you did such and such deed on such and such day.' The Prophet (peace and blessings be upon him) said: 'Then he will be told: 'Go, you are being granted a good deed in return for every evil deed.' On seeing this, he will

say: 'O Lord! I committed many sins apart from these but I do not see them here.'" The narrator of the hadith, Abu Zar, said: "I saw that after saying this, the Messenger of Allah (peace and blessings be upon him) smiled until it revealed his molars." [*Jami' Al Tirmizi, Kitab Sifaat Jahannam*]

Hundred parts of the mercy of Allah

34. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Allah created mercy in hundred parts. He retained ninety-nine parts with him and sent down one part on earth. And it is because of this one part of mercy that all creatures deal with each other with mercy to the extent that an animal lifts up its hoof from its offspring with the fear that it might hurt it." [*Sahih Muslim: Kitab Al Tawbah*]

Ninety-nine parts of mercy on the Day of Resurrection

35. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "There are hundred parts of the mercy of Allah out of which He has distributed one part among the jinns, mankind and insects due to which these creatures deal with each other with mercy and kindness and wild animals love their offspring. And He has reserved ninety-nine parts of mercy with which He would deal with His servants on the Day of Resurrection." [*Sahih Muslim: Kitab Al Tawbah*]

Why do you make My servants sad?

36. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that once the Messenger of Allah (peace and blessings be upon him) was passing by a group of companions (*sahaaba*) who were laughing. The Messenger of Allah (peace and blessings be upon him) said: "If you had known what I know (about the punishment of Allah), you would

have laughed less and would have cried more." Jibraeel (peace be upon him) came to him and said: "Allah says to you: 'Why do you make My servants sad?'" He returned to them (the companions) and said: 'Tread on the right path, and receive good tidings (of mercy, forgiveness and Heaven)." [*Sahih Ibn Hibban: Kitab Al Birr Wal Ihsaan*]

By My dignity and majesty, I will keep forgiving them

37. Abu Saeed Khudri (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Satan (Iblees) said to the Lord: 'By your dignity and majesty, I will misguide the children of Adam until their souls are in their bodies (i.e. until they are alive).' Allah said: 'By My dignity and majesty, I will keep forgiving them until they keep seeking forgiveness from Me.'" [*Musnad Imam Ahmad bin Hanbal*]

What are the angels of the foremost sky arguing about?

38. Abdullah bin Abbas (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Last night, My Lord, the Blessed and the Exalted, came to me in the most beautiful way. (Ibn Abbas says: I think the Prophet (peace and blessings be upon him) said 'in a dream') And said: 'O Mohammad! Do you know what the angels of the foremost sky are arguing about?' I said: 'No, I do not know.' Then (Allah) placed His Hand of Power between my shoulder blades (in another narration, it is 'placed on my neck') the coolness of which I felt in my chest. I came to know whatever was in the heavens and on earth. Allah said: 'O Mohammad! Do you know what the angels of the highest sky are arguing about?' I said: 'Yes, about atonement (of sins), and the atonements are: staying back in mosques after the prayers are over, walking on foot

to the congregational prayers (*jamaat*) and performing perfect ablution (*wudhu*) in the most unpleasant or hard circumstances. Whoever does that will live righteously and die righteously and will be purified from his sins as he was on the day his mother gave birth to him.' Allah said: 'O Mohammad! When you offer prayers, say this (supplication) also: 'O Allah! I ask You to enable me to perform good deeds, to abstain from evil deeds and to love the poor and needy (*masaakeen*). And if You intend to test Your servants, then take me to Yourself (take my life) without being tested.'' Allah also said: 'People are raised in status by saluting others, providing food to others and offering prayers in that part of the night when other people are asleep.'" [*Jami' Al Tirmizi: Kitab Al Tafseer*]

Cultivation in Heaven

39. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that once the Prophet (peace and blessings be upon him) was narrating something and in this gathering a bedouin was also sitting. The Prophet (peace and blessings be upon him) said: "One of the inhabitants of Heaven sought permission from Allah to cultivate land. Allah asked him: 'Are you not living in the pleasures you like?' He replied: 'Yes! But still I want to cultivate land.' Thus, the person sowed the seeds and in a wink the plants grew up and got ripe and were ready for reaping. Each of its grains were as big as a mountain. Allah said: 'O son of Adam! Take this, but nothing will satisfy you.'" (On hearing this) The bedouin said: 'By Lord, that person might be either from the Quraysh or from the Ansar, for they are farmers, whereas we are not farmers.' The Prophet (peace and blessings be upon him) smiled at this." [*Sahih Bukhari: Kitab Al Mazara'at*]

Heaven is My mercy and Hell is My punishment

40. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "There occurred an argument between Heaven and Hell. Hell said: 'I will be given the arrogant and tyrants.' Heaven said: 'What is the matter with me? Only the weak and humble enter me.' Allah, the Blessed and the Exalted, said to Heaven: 'You are My (means of) mercy. I grant mercy through you to whoever I wish among my servants.' And Allah said to Hell: 'You are My (means of) punishment. I give punishment through you to whoever I wish among my servants.' And each will be filled to its capacity. And when Hell will not be completely filled, Allah will put His Foot (in the way that

befits His Great Being) on it, where upon it (Hell) will say: 'Enough! Enough!' and at this it will be completely filled and it will contract (draw close together). Allah, the Mighty and the Exalted, does not wrong any of His created beings. As regards Heaven, Allah, the Mighty and the Exalted, will create a new Creation to fill it with." [*Sahih Bukhari: Kitab Al Tafseer*]

Entering Heaven and escaping Hell is very tough

41. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "When Allah created Heaven, He ordered Jibraeel (peace be upon him) saying: 'Jibraeel, go and look at it.' Jibraeel (peace be upon him) went and looked at Heaven and came back in the court of the Lord and said: 'O Lord! By Your dignity and respect, whoever hears of it will try to enter it.' Then after surrounding Heaven with some tough deeds, Allah said: 'O Jibraeel! Go and have a look at it (again).' Jibraeel (peace be upon him) went and looked at Heaven and came back in the court of the Lord and said: 'O Lord! By Your dignity and respect, I am afraid that no one will be able to enter it.'" Then the Prophet (peace and blessings be upon him) said: "When Allah created Hell, He ordered Jibraeel (peace be upon him) saying: 'Jibraeel, go and look at it.' Jibraeel (peace be upon him) went and looked at Hell and came back in the court of the Lord and said: 'O Lord! By Your dignity and respect, whoever hears of it will try not to ever enter it.' Then after surrounding Hell with some carnal desirable things, Allah said: 'O Jibraeel! Go and have a look at it (again).' Jibraeel (peace be upon him) went and looked at Hell and came back in the court of the Lord and said: 'O Lord! By Your dignity and respect, I am afraid that no one will remain who does not enter it.'" [*Sunan Abu Dawood: Kitab Al Sunnah*]

The market of Heaven

42. Saeed bin Musayyab (may Allah, the Exalted, be pleased with him) narrated that once he met Abu Hurayrah (may Allah, the Exalted, be pleased with him) upon which Abu Hurayrah said: "I pray that Allah makes us meet in the market of Heaven." Saeed bin Musayyab (may Allah, the Exalted, be pleased with him) asked: "Is there a market in Heaven?" Abu Hurayrah (may Allah, the Exalted, be pleased with him) replied: "Why not? For I have been informed by the Messenger of Allah (peace and blessings be upon him) that: 'When the inhabitants of Heaven will enter it, they will be provided a place (stage by stage) based on the degree of their merits. They will then be granted permission for the period equal to the day of Friday in this world so they will visit their Lord. The Throne (*Arsh*) of Allah will be visible to them and in one of the gardens of Heaven, Allah will display His majesty and grandeur. Pulpits of light (*noor*), pulpits of gold and pulpits of silver will be provided for the inhabitants of Heaven. And the humblest among them in status (for none among them would be lower in status) will sit on mounds of musk and camphor, not considering that those sitting on pulpits are in a more excellent position or superior than them.'" Abu Hurayrah (may Allah, the Exalted, be pleased with him) said that he asked: "O Messenger of Allah! Will we see our Lord?" to which he replied: "Yes! Do you doubt when you see the sun, or the moon on the night when it is full?" We replied: "No!" He said: "Similarly, you will have no doubt on seeing your Lord. And no person from amongst that gathering will remain without conversing with Him, till He says to one of them: 'O so and so, son of so and so! Do you remember the day when you said such and such a thing?' Allah will remind him of some dishonest things which he did in this world. He will say: 'O my Sustainer! Did You not forgive me?' Allah Almighty will say: 'Yes! It is by the ex-

pansiveness of My forgiveness that you have attained this status.' While they will be in this state, a cloud will overshadow them from above and shower on them such a perfume whose fragrance they have never experienced before to be compared with. And our Lord, the Exalted, will say: 'Get up and see what honour and prizes I have prepared for you and take from it whatever you desire.' Then we shall go to a market surrounded by angels and it will contain such things which eyes have never seen, ears have never heard, and hearts have never thought of. Whatever we desire will be given to us, there being no buying and selling in this market and in this same market the inhabitants of Heaven will meet each other.' The Prophet (peace and blessings be upon him) said: 'A man of exalted station will come forward and meet the one who is humbler than he is, though there will be none amongst them of lower status or rank. On seeing the dress of the persons of exalted station, the humbler persons will get charmed, but before their discussion ends, they will be wearing a dress more charming than the others, for there will be no grief for anyone. Then we will return from there to our houses where we will meet our wives who will say: 'Welcome! You have come home with more excellent beauty than when you had left us.' We will reply: 'Today, we had a meeting with our Lord, the Overpowering One, and verily, it is His right that we should come from Him as we have come now.'" [*Jami' Tirmizi: Kitab Sifaat Al Jannah*]

The shouts and wails of the inmates of Hell

43. Abu Darda (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Hunger will be cast upon the inhabitants of Hell and the intensity of hunger will be equal to the punishment they are subjected to. They will cry for help (for food)

and will be given dry thorny shrubs which will neither fatten (swell or become plump) nor satisfy their hunger. They will then again call for help (for food) and will be given food that gets stuck in their throats. So remembering that they used to help down with water the hard to swallow food in the world, they will ask for a drink upon which they will be given boiling water through iron flesh-hooks. When these hooks come near them, their faces will get scorched and when these enter their bellies, these will cut in pieces the contents of their bellies. They will then ask each other to call the guardian angels of Hell. The guardian angels will say to them: 'Didn't the Messengers sent to you bring bright and clear signs for you?' They will reply, 'Yes!' The guardian angels will then say: 'Keep shouting and the shouts and wails of the disbelievers (*kuffaar*) go only in waste.' The Prophet (peace and blessings be upon him) said: 'Then they will decide to call Malik (the chief guardian angel of Hell) and say: 'O Malik! Would your Lord put an end to us (give us death)?' Malik will reply: 'You will remain in this state.'" [A narrator of this hadith, A'mash, says: "I have been informed that the time period between the appeal (of the inhabitants of Hell) and the response of Malik will be thousand years."] The Messenger of Allah (peace and blessings be upon him) said: "Then they will say: 'Call your Lord, for no one is better than your Lord.' And they will say: 'O our Lord! Our adversity shadows us (it is too much for us to bear) and we were a people who were surely astray. O our Lord! Bring us out of this (adversity); then if we return to the misguided ways then surely we will be from the transgressors.' Allah Almighty will then answer them: 'Be in it with silence and do not speak of coming out of it.'" The Prophet (peace and blessings be upon him) said: "Then they will despair of all good things and will begin to wail and shout, grieve and bemoan themselves." [*Jami' Tirmizi: Kitab Sifaat Al Jahannam*]

The comfort of Heaven and the punishment of Hell

44. Anas bin Malik (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "The person who leads a life of ease and luxury most among the people of the world will be dipped once in the fire of Hell and will be asked (by Allah): 'O, son of Adam! Have you ever seen anything good and felt any ease and comfort (in the world)?' He will reply: 'By Allah! No, my Lord!' Then a person from the people of Heaven will be brought who had led the most miserable life in the world and will be dipped into Heaven and will be asked: 'O, son of Adam! Have you ever faced any hardship? Did ever distress befall you (in the world)?' He will reply: 'By Allah! No, my Lord, I never faced any hardship and nor experience any distress.'" [*Sahih Muslim: Kitab Sifaat Al Qiyaamah Wal Jannah Wal Naar*]

THE EMINENCE OF PROPHET MOHAMMAD (pbuh)

The characteristic features of the Prophet (peace and blessings be upon him) in *Taurat*

45. Ata' bin Yasar (may Allah, the Exalted, be pleased with him) narrated that: "I met Abdullah bin Amr bin Aas (may Allah, the Exalted, be pleased with him) and asked him: 'Tell me about the characteristic features of the Messenger of Allah (peace and blessings be upon him) which are in the *Taurat* (book given to Moosa - peace be upon him).' He replied: 'Yes! By Allah! He is described in the *Taurat* with some of the qualities attributed to him in the Holy Quran which are as follows: 'O Prophet! We have made you a witness, a giver of glad tidings, a warner and a guardian of unlettered ones (*ummiyyeen*). You are My slave and My messenger. I have named you '*Al Mutawakkil*' (one who depends on Allah). You are neither ill mannered and hard hearted nor a noisemaker in the markets. And you do not respond with evil to those who do evil to you, but deal with them with compassion and forgiveness. Allah will not take him back (i.e. the Prophet, peace be upon him, will not pass away) until the crooked nation (the nation of Ibraheem) treads the correct and straight path by saying: 'There is no deity except Allah' and through this the blind eyes, deaf ears and hearts engulfed with veils of ignorance are not opened." [*Sahih Bukhari: Kitab Al Buyu*]

O Beloved! We will certainly please you

46. Abdullah bin Amr bin Aas (may Allah, the Exalted, be pleased with him) narrated that: "The Prophet (peace and blessings be upon him) recited the verse of the Holy Quran in which Ibraheem (peace be upon him) said: 'O my Lord! These idols have led many people astray; but whoever

followed me is verily from me.' [The Holy Quran: 14:35] and Isa (peace be upon him) said: 'If You punish them, they are Your slaves, and if You forgive them, verily You are the Mighty, the Wise.' (The Holy Quran: 5:117). Then he raised his hands and said: 'O Lord! My nation! My nation!' and wept. So Allah, the Mighty and the Majestic, said: 'O Jibraeel! Go to Mohammad, though Your Lord knows all, and ask him what makes him weep?' So Jibraeel (peace be upon him) came to him and asked him and the Messenger of Allah (peace and blessings be upon him) informed him. Then Jibraeel (peace be upon him) reported what he had said though Allah knows much. Upon this Allah said: O Jibraeel! Go to Mohammad and say to him: 'Verily, We will please you with regards to your nation and would not give you grief.'" [*Sahih Muslim: Kitab Al Imaan*]

The immense merits of blessings and salutations

47. Abdullah bin Abu Talha narrates from his father Abu Talha (may Allah, the Exalted, be pleased with them) that: "Once the Messenger of Allah (peace and blessings be upon him) arrived and there were signs of happiness and we asked: 'We are seeing signs of happiness on your face!' He replied: An angel came to me and said: O Mohammad! Your Lord says: 'Does it not make you happy that the person who sends blessings upon you once, I will bestow ten blessings upon him and the person who sends salutations (*salaam*) upon you once, I will send upon him ten salutations.'" [*Sunan Nisai: Kitab Al Salaat*]

PROPHETS AND MESSENGERS (peace be upon them)

The creation of Adam (pbuh)

48. Abu Moosa Ash'ari (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Allah created Adam (peace be upon him) from a handful of mud which was taken from different parts of the earth; therefore, the descendents of Adam (peace be upon him) are in accordance with the earth: some are red, some are white, some are black, some are a mixture, some are smooth and some rough, some are bad and some are good." [*Sunan Abu Dawood: Kitab Al Sunnah*]

The forgetfulness of Adam (pbuh)

49. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "When Allah created Adam (peace be upon him) and blew the spirit (*rooh*) into him, he sneezed and said: 'All praise belongs to Allah' (*Al Hamdo Lillah*). He praised Allah by His permission so Allah said: 'Allah have mercy on you.' (Rahimak Allah) 'O Adam! Go to those angels (a group of angels were sitting) and say: Peace be upon you (*As Salaamo Alaykum*)' and the angels replied: 'And peace be upon you and Allah's mercy be upon you' (*Wa Alaykum As Salaam Wa Rahmat Allah*). Then he returned to His Lord Who said: 'This is your greeting (*salaam*) and the greeting of your descendents after you to each other.' Then Allah closed His Hands (in a way that befits His Divine Being) and said: 'Choose any one from these.' He said: 'I choose my Lord's Right Hand of Power and both of My Lord's Hands are Right (and blessed).' Then Allah opened His Hand of Power in which there were Adam (peace be upon him) and his descendents. He (Adam) asked, 'My Lord! Who are

these?' Allah replied: 'These are your descendents.' He then saw that every person's age was written on the forehead and among them was a person who was the brightest of all or one of the brightest. He asked: 'My Lord! Who is this?' Allah said: 'This is your descendent Dawood. I have written his age forty years.' He asked: 'O Lord! Increase him in age.' Allah said: 'That is what I have written for him.' He said: 'My Lord! I have given sixty years from my life to him.' Allah said: 'That is fine, this is a matter between you and him.'" The Messenger of Allah (peace and blessings be upon him) said: "Then Allah kept Adam (peace be upon him) in Heaven until He wished, after which he was sent down to the earth. Adam (peace be upon him) used to count his age (years)." The Prophet (peace and blessings be upon him) said: "Then the Angel of Death (*Malik Al Maut*) came to Adam (peace be upon him) and he (Adam) said to him: 'You have come early, my age has been recorded a thousand years.' The Angel of Death replied: 'Yes! But you had given sixty years to your descendent Dawood.' Then he denied it and his descendents also denied it. And he forgot and his descendents also forgot." The Prophet (peace and blessings be upon him) said: "From that day onwards orders were passed to record documents and produce witnesses." [*Jami' Tirmizi: Kitab Al Tafseer*]

I have prohibited Heaven for the disbelievers

50. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "On the Day of Resurrection, Ibraheem (peace be upon him) will meet his uncle Azar whose face will be black and covered with dust. Ibraheem (peace be upon him) will say to him: 'Didn't I tell you not to disobey me?' His uncle will reply: 'Today I will not disobey you.' Ibraheem (peace be upon him) will say: 'O Lord! You promised me not to disgrace me on the day when people will be resurrected and what

would be more disgraceful to me than this that my uncle will be away from me?' Allah, the Exalted, will say: 'I have prohibited Heaven for the disbelievers.' Then He will say to him: 'O Ibraheem! Look, what is underneath your feet?' Ibraheem will look underneath his feet; he will find a hairy hyena, bloodstained and covered with dust. It will be caught by its legs and will be thrown into the fire." [*Sahih Bukhari: Kitab Al Ambiya*]

Being mindful of the blessings of Allah

51. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "Once when Ayyoob (peace be upon him) was taking a bath in seclusion unclothed, golden locusts began to fall on him. Ayyoob (peace be upon him) began to collect them in his clothes. Allah addressed him and said: 'O Ayyoob! Haven't I given you enough so that you are not in need of them?' Ayyoob (peace be upon him) replied: 'Yes! By Your honour and dignity! But I cannot be unmindful of your blessings.'" [*Sahih Bukhari: Kitab Al Ghusl*]

INTERCESSION

O Mohammad! Intercede and your intercession will be accepted

52. Anas bin Malik (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "On the Day of Resurrection (*Qiyaamah*), the believers (*mu'mineen*) will assemble and say: 'Let us make someone our intercessor before our Lord.' So they will go to Adam (peace be upon him) and say: 'You are the father of all mankind, Allah had created you with His special powers and had ordered angels to prostrate to you and taught you the names of all things; so please intercede for us before Allah so that He may relieve us from this place of ours.' Adam will reply: 'I am not fit for this (not of any use to you presently for this particular undertaking).' He will remember his **forgetfulness** and will become shy. He will say: 'Go to Nooh, as he was the first messenger to be sent to the inhabitants of the earth.' Then they (people) will go to him, he (Nooh, peace be upon him) will say: 'I am not fit for this.' He will remember his question of which he had no knowledge and will become shy. Then he will say: 'Go to the Friend of the Merciful.' They will go to Ibraheem (peace be upon him) and he will say: 'I am not fit for this (not of any use to you presently for this particular undertaking).' He will say: 'Go to Moosa, he is a servant with whom Allah spoke (directly) and revealed the *Taurat* to him.' They will go to Moosa (peace be upon him) and he will say: 'I am not fit for this (not of any use to you presently for this particular undertaking).' He will remember his killing of a man who did not kill anyone and will become shy. He will say: 'Go to Isa, the Servant of Allah, His Messenger, and the Word of Allah and a Spirit (*rooh*) from Allah.' They will go to Isa (peace be upon him) and he will say: 'I am not fit for this (not of any use to you presently for this particular undertaking).' He will say: 'Go to

Mohammad, the servant of Allah whose past and future '*zanb*' ('*khilaf-e-ula*' i.e. practices which are secondary to the most preferred one) were forgiven by Allah.' So they will come to me and I will proceed to seek my Lord's permission, and I will be given permission. When I will see my Lord, I will go into prostration (*sajdah*) and will remain so until my Lord wishes and I am addressed: 'Raise your head (from prostration) and seek anything, and whatever you seek will be bestowed. Intercede and your intercession will be accepted.' I will raise my head and praise Him in a prayer which He will teach me and then I will intercede. He will fix a limit for me, according to which I will (intercede and) admit people into Heaven. Then I will return back to the court of Allah and when I see Him, I will repeat what I did last time, and then I will intercede. Allah will again fix a limit for me, according to which I will admit the same number of people into Heaven. Then I will do this for the third time and then for the fourth time and will say: 'None remains in Hell but those whom the Quran has imprisoned and those who have been destined to remain in Hell forever.'"

Imam Bukhari (Abu Abdullah) says: 'Those whom the Quran has imprisoned' refers to the statement of Allah, the Exalted [The Holy Quran: 16:29]: 'Dwell in it forever.' [*Sahih Bukhari: Kitab Al Tafseer*]

Take your followers to Heaven without any limit

53. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that: "Once (cooked) meat was brought to the Messenger of Allah (peace and blessings be upon him) and the meat of the forearm was presented to him as he used to like it. He ate a morsel of it and said: 'I will be the leader of all mankind on the Day of Resurrection. Do you know the reason for my being the leader? Allah will gather all the early and the later generations of mankind on a plain, an announcer will announce and they will be able to see that the sun has

come close to them and the people will suffer such distress and trouble which they can not bear. Then the people will say: 'Don't you see in what state we are in? Search for someone who can intercede for us before our Lord.' Some people will say to some: 'Go to Adam.' So they will go to Adam (peace be upon him) and say: 'You are the father of all mankind. Allah had created you with His special powers and breathed into you from His spirit and had ordered angels to prostrate before you. So please intercede for us before your Lord. Do you not see the trouble in which we are, and our (miserable) conditions?' Adam (peace be upon him) will say: 'Today, my Lord is in such anger as never before, nor will become angry as this thereafter. He had prohibited me from a tree (from eating its fruit), but I disobeyed Him. Myself! Myself! Myself! (*Nafsi! Nafsi! Nafsi!*) (i.e. I have to look after myself). Go to someone other than me. Go to Nooh.' So they will go to Nooh (peace be upon him) and say: 'O Nooh! You were the first messenger to be sent to the inhabitants of the earth and Allah has referred to you as a thankful servant. So please intercede for us before your Lord. Do you not see the trouble we are in?' Nooh (peace be upon him) will say: 'Today, my Lord, the Mighty and the Majestic, is in such anger as never before, nor will become angry as this thereafter. I had a supplication (in the world to be used in the world or in the Hereafter which would have been definitely answered) and I used it for the destruction of my nation (people) (in the world). Myself! Myself! Myself! (i.e. I have to look after Myself). Go to someone other than me. Go to Ibraheem.' So they will go to Ibraheem (peace be upon him) and say: 'O Ibraheem! You are Allah's prophet and His Friend (*khaleel*) from amongst the people of the earth. So please intercede for us before your Lord. Do you not see the trouble we are in?' Ibraheem will say: 'Today, My Lord is in such anger as never before, nor will become angry as this thereafter. I had said three unreal things. Myself! Myself!

Myself! (i.e. I have to look after myself). Go to someone other than me. Go to Moosa.' So they will go to Moosa (peace be upon him) and say: 'O Moosa! You are Allah's prophet and he gave you merits over others by His message and (direct) conversation *(kalaam)*. So please intercede for us before your Lord. Do you not see the trouble we are in?' Moosa (peace be upon him) will say: 'Today, my Lord is in such anger as never before, nor will become angry as this thereafter. I had killed a person whom I had not been ordered to kill. Myself! Myself! Myself! (i.e. I have to look after myself). Go to someone other than me. Go to Isa, son of Maryam.' So they will go to Isa (peace be upon him) and say: 'O Isa! You are Allah's prophet and His Word which He sent to Maryam and the Spirit of Allah (*Rooh Allah*), and you spoke while you were still a baby in the cradle. So please intercede for us before your Lord. Do you not see the trouble we are in?' Isa (peace be upon him) will say: 'Today, my Lord is in such anger as never before, nor will become angry as this thereafter.' He will not mention any misstep (*zanb*). He will say: 'Myself! Myself! Myself! (i.e. I have to look after myself), Go to someone other than me. Go to Mohammad.' So they will come to me (Mohammad, peace and blessings be upon him) and say: 'O Mohammad! You are Allah's prophet and the Seal of All Prophets, and Allah forgave all your past and future '*zanb*' ('*khilaf-e-ula*' i.e. practices which are secondary to the most preferred one). So please intercede for us before your Lord. Do you not see the trouble we are in?' (Upon this) I will go beneath Allah's Throne and fall in prostration before my Lord, the Mighty and the Majestic. Allah will bring out such praises and glorifications of His which He has never brought out from anyone before me. Then it will be said: 'O Mohammad! Raise your head (from prostration)! And seek anything, and whatever you seek, it will be granted. Intercede and your intercession will be accepted.' Upon this I will raise my head

and say: 'My followers, O my Lord! My followers, O my Lord! (*Ummatee Ya Rabb! Ummatee Ya Rabb!*) It will be said: 'O Mohammad! Make your followers enter Heaven from the right gate of Heaven without any limits and they shall also have a share with other people in the other gates of Heaven.'" Then the Prophet (peace and blessings be upon him) said: "By Him in whose power and control my soul is! The distance between two gateposts of Heaven is the same as the distance between Makkah and Humayr or Makkah and Busra (in Syria)." [*Sahih Bukhari: Kitab Al Tafseer*]

The arguing of the faithful to intercede for the sinful

54. Abu Saeed Khudri (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "For anyone among you, quarrelling for one's right is not as intense as the quarrelling of the believers (*mu'mineen*) with their Lord for their brothers who were thrown into hell-fire." The Prophet (peace and blessings be upon him) said: "They (*mu'mineen*) will say: 'O our Lord! Did you enter those brothers of ours into hell-fire who used to offer prayers (*salaat*) with us, used to fast with us, used to perform the pilgrimage (*Hajj*) with us?'" The Messenger of Allah (peace and blessings be upon him) said: "Allah will reply: 'Go and bring out of hell-fire those whom you recognise.'" The Messenger of Allah (peace and blessings be upon him) said: "Then those believers will go near those inhabitants of Hell and will recognise them by their faces. Some inhabitants of Hell will be such that they will be in the fire up to their shin bones while some will be in the fire up to their ankles. Then they (believers) will say: 'O Lord! We have removed those whom You had commanded us to remove from hell-fire.'" The Messenger of Allah (peace and blessings be upon him) said: "Allah will say: 'Bring out of Hell those in whose heart there was faith (*imaan*) equal to a dinar's weight.' Then He will say: 'Bring out of Hell those

in whose heart there was faith equal to half a dinar's weight.' This will go on until Allah will say: 'Bring out of Hell those in whose heart there was faith equal to an atom's weight.'" [*Sunan Nisai: Kitab Al Imaan Wa Shara'i*]

The intercession of children for their parents

55. It is narrated by some companions (may Allah, the Exalted, be pleased with them) of the Prophet (peace and blessings be upon him) that the Prophet (peace and blessings be upon him) said: "On the Day of Judgement, children will be asked to enter Heaven and they will say: 'O Lord! We will not enter Heaven until and unless our parents enter Heaven.' So Allah, the Mighty and the Majestic, will say: 'What is the matter that I am seeing these people (children and their parents) in a state of suspense? Go! Enter into Heaven.' The Messenger of Allah (peace and blessings be upon him) said: 'Those children will say: 'What about our parents?' So Allah will say: 'You (children) and your parents, all enter Heaven!'" [*Musnad Imam Ahmad bin Hanbal*: 4:105]

THE IMMENSE MERITS OF THE NATION OF MOHAMMAD

The reward of the nation of Mohammad

56. Abdullah bin Omar (may Allah, the Exalted, be pleased with them) narrated that the Messenger of Allah (peace and blessings be upon him) said: "The period of your stay (in this world) as compared to the previous nations is like the period between the *Asr* prayer and sunset. The People of *Taurat* (Jews) were given the *Taurat* and they acted upon it till noon (mid-day) until they were exhausted and were given one *qirat* (unit of weight like gram, used to weigh gold and silver in earlier times) in reward. Then the People of *Injeel* (Christians) were given the *Injeel* and they acted upon it till the *Asr* (late afternoon) until they were exhausted and were given one *qirat* in reward. Then we were given the Holy Quran and we acted upon it till the sunset, so we were given two *qirats* as reward. On seeing this, the people of the Two Books (Jews and Christians) said: 'O our Lord! You have given them two *qirats* as reward and given us one *qirat*, though we have worked more than them.' Allah, the Mighty and the Majestic, said: 'Have I usurped some of your reward?' They said: 'No!' Allah said: 'This is My blessing which I bestow upon whoever I wish.'" [*Sahih Bukhari: Kitab Mawaqeet Al Salaat*]

Half of the people of Heaven will be from the nation of Mohammad

57. Abu Saeed Khudri (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "Allah, the Exalted, will say (on the Day of Resurrection): 'O Adam!' Adam (peace be upon him) will reply: 'I am here and all good is under Your power and control.' Allah will say: 'Sort out the people of Hell.' Adam (peace be

upon him) will ask: 'How many are the people of Hell?' Allah will say: 'Nine hundred and ninety nine out of every thousand are the people of Hell.' At that time, children will become old (out of fear), every pregnant woman will have a miscarriage (out of awe), people will be in a stupor though they will not be drunk but such would be the intensity of Allah's punishment." (The companions asked) 'O Messenger of Allah! Who from amongst us will be that one person to enter Heaven?' (The Prophet replied) 'You people, be content, as one amongst you will at least enter Heaven but 1000 out of 1000 from the *Yajooj-Majooj* will enter Hell. Then the Prophet (peace and blessings be upon him) said: "By Him in whose control my life is! I hope you (the nation of Mohammad) would be one-fourth of the inhabitants of Heaven." Upon this we raised the slogan 'Allah is Great' (*Allaho Akbar*). He further said: "I hope you will be one-third of the inhabitants of Heaven." We (again) raised the slogan 'Allah is Great'. He said: "I hope you will be half of the inhabitants of Heaven." We (again) raised the slogan 'Allah is Great'. Then he said: "You people in comparison to all the other people of this world (in relation to numbers) are like a black hair in the skin of a white ox or a white hair in the skin of black ox." [*Sahih Bukhari: Kitab Al Ambiya*]

The nation of Mohammad will not be eliminated by famine

58. Sawbaan (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Allah contracted (drew) the ends of the world for me and I have seen its eastern and western ends. And the dominion of my nation (*ummah*) would reach these ends which have been shown to me. And I have been given two treasures, one is red and the other is white. And I have asked my Lord not to destroy my nation by a large scale famine and (for them) not to be dominated by an enemy which

considers their killing permissible. My Lord said: 'O Mohammad! When I take a decision, there occurs no change in it. And I have granted you (the wish) for your nation that I will not destroy it through large scale famine and will not let them be dominated by an enemy who considers their killing permissible even if all the people gather from across the world for this purpose. But, it will be among this nation (of yours) that some amongst them will kill some and some amongst them will imprison some.'" [*Sahih Muslim: Kitab Al Fitan*]

Three kinds of the people of the nation of Mohammad who will enter heaven

59. Abu Moosa Ash'ari (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "The resurrection (*hashr*) of this nation will be of three types. One group will be that which will be made to enter Heaven without being held accountable for anything. One group will be that from which very smooth and easy accounts (of deeds) will be taken. One group will be such that they will come in this state that their backs will be burdened (laden) with sins equal in weight to high raised mountains. So Allah will ask about them though He knows their state very well. Allah will ask: 'Who are these people?' The angels will reply: 'These are some servants from your numerous servants.' Allah will say: 'Remove this burden from their (Muslims') backs and put them on the Jews and the Christians and enter these people (Muslims) into Heaven.'" [*Mustadrak Al Hakim: Kitab Al Imaan*]

THE STATUS OF THE FRIENDS (OF ALLAH) AND THE RIGHTEOUS PEOPLE

When Allah loves a servant

60. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "When Allah loves a person, He calls Jibraeel (peace be upon him) saying: 'I love so and so, O Jibraeel! You too love him.' So, Jibraeel (peace be upon him) would love him and would make an announcement amongst the inhabitants of the heavens: 'Allah loves so and so, therefore, you too love him.' So, all the inhabitants of the heavens would love him, and then he is bestowed with the pleasure of the people on earth." [*Sahih Bukhari: Kitab Bad'a Al Khalq*]

Reward for righteous servants

61. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Allah said: 'I have created for My pious servants things which have never been seen by an eye or heard by an ear or imagined by a human being.' Then the Prophet (peace and blessings be upon him) said: 'If you wish, you can recite this verse of the Holy Quran: 'No soul knows what joy of eyes is kept hidden for it as a reward for its actions.'[The Holy Quran: 32:17]" [*Sahih Bukhari: Kitab Bad'a Al Khalq*]

The reward of good companionship

62. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Allah has some angels who roam through different roads (pathways) looking for those who celebrate

the glory of Allah. When they find people praising Allah, they call each other, saying: 'Come, we have got the object of our pursuit.' Then the angels cover them with their wings up to the sky of the world.' Then their Lord asks them (the angels), though He knows more than them: 'What were My servants saying?' The angels reply: 'They were saying: '*Subhaan Allah*' (Glory be to Allah), '*Allaho Akbar*' (Allah is the Greatest) and '*Al Hamdo Lillah*' (Praise be to Allah). Allah then says: 'Have they seen Me?' The angels reply: 'No. By Allah! They have not seen You.' Allah says: 'What would happen if they see Me?' The angels reply: 'If they see You, they would worship You more devoutly and celebrate Your glory more deeply and declare more often Your freedom from any resemblance to anything.' Allah says: 'What do they ask from Me?' The angels reply, 'They ask You for Heaven.' Allah says: 'Did they see Heaven?' The angels say: 'No. By Allah! O Lord, they did not see it.' Allah says: 'What would happen if they see it?' The angels reply: 'If they see Heaven then they will have more longing for it and will seek it with greater zeal and will have a stronger desire for it.' Allah says: 'From what do My servants seek refuge?' The angels reply: 'They seek refuge from hell-fire.' Allah says: 'Did they see it?' The angels say: 'No. By Allah! O Lord, they did not see it.' Allah says: 'What would happen if they see it?' The angels say: 'If they see it, they will move away from it hastily and will have extreme fear of it.' Then Allah says: 'I make you witness that I have forgiven them.' One of the angels would say: 'There was so and so amongst them and he was not one of them and came to meet them for his work.' Allah says: 'These are such people that the one who sits with them will not be deprived (of these blessings).'"
[*Sahih Bukhari: Kitab Al Da'waat*]

I declare war on the enemies of My friends

63. Abu Hurayrah (may Allah, the Exalted, be pleased with him)

narrated that the Messenger of Allah (peace and blessings be upon him) said: "Allah, the Exalted, said: 'I will declare war against him who shows enmity to a friend (*walee*) of Mine. And the most beloved things with which My slave comes to Me are through what I have made obligatory (*fardh*) upon him; and My slave keeps on coming closer to Me further through performing voluntary deeds (*nawaafil*) till I love him, so I become his sense of hearing with which he hears: and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks for My protection (refuge), I will protect him. And I do not hesitate to do anything as I hesitate to take the soul of the believer (*mu'min*), for he hates death and I hate to disappoint him.'" [*Sahih Bukhari: Kitab Al Riqaaq*]

THE STATUS OF MARTYRS AND THE MERITS OF JIHAD

The martyrs are alive

64. Masruq (may Allah, the Exalted, be pleased with him) narrated that: "We asked Abdullah bin Masud (may Allah, the Exalted, be pleased with him) about the verse of the Holy Quran: 'Think not of those who are slain in the way of Allah as dead. No! They are alive, finding their sustenance in the presence of their Lord...' [The Holy Quran: 3:169]." Abdullah bin Masud said: 'We asked the meaning of the verse from the Messenger of Allah (peace and blessings be upon him) who said: 'The souls (*arwaah*) of martyrs live in the bodies of green birds who have their nests in chandeliers hung from the Throne (*Arsh*) of Allah Almighty. These birds roam freely, as they like, in Heaven and return back to nests in these chandeliers. Once their Lord casts a glance of mercy over them and says: 'Do you want anything?' They reply: 'What more shall we desire? We roam freely as we like in Heaven.' This same question is repeated thrice. When they see that they will keep being asked and not left (without answering the question), they say: 'O Lord! We wish that You return our souls to our bodies so that we may be martyred in Your way once again.' When Allah sees that they have no other need, they will be left (to enjoy in Heaven).'" [*Sahih Muslim: Kitab Al Imaarah*]

My servant has shed his blood fearing My punishment and hoping for My reward

65. Abdullah bin Masud (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Our Lord, the Mighty and the

Majestic, is pleased with a man who goes to fight in the way of Allah Almighty, but his companions flee (from the battlefield). (He knows that it is a sin to do so.) So he returns for the fear of Allah and is martyred. Thereupon, Allah, the Exalted, says to His angels: 'Look at My servant who, fearing My punishment and hoping for My reward, came back (to the battlefield) until his blood was shed.'" [*Sunan Abu Dawood: Kitab Al Jihad*]

One who dies as a result of plague is a martyr

66. Irbaz bin Sariya (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "The martyrs and those who died in their beds will apply for judgement in the court of the Lord regarding those who died of plague. The martyrs will say: 'Our brothers were killed just as we were.' And those who died in their beds (natural deaths) will say: 'Our brothers died just as we died in our beds.' The Lord will say: 'Look at their wounds, if they resemble the wounds of martyrs then they are from them and linked with them.' Therefore, when their wounds will be seen, they will resemble the wounds of martyrs." [*Sunan Nisai: Kitab Al Jihad*]

The life of martyrs

67. Abdullah bin Abbas (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "When your brothers were martyred in the Battle of Uhud, Allah put their souls in the bellies of green birds which fly over the rivers of Heaven, eat its fruits and make their nests in the golden chandeliers hung in the shadow of the Throne (*Arsh*). When they experience the goodness of their food, drink and sleep, they say: 'Who will inform our brothers about us that we are alive

in Heaven, provided with food (sustenance) so that they might not be disinterested in struggling in Allah's path (*jihad*) and be lazy in wars?' So Allah, Glory be to Him, said: 'I shall tell them about you.' So Allah revealed: 'And think not of those who are slain in the way of Allah as dead. No! They are alive, finding their sustenance in the presence of their Lord...' [The Holy Quran: 3:169]." [*Sunan Abu Dawood: Kitab Al Jihad*]

THE IMMENSE MERITS OF RIGHTEOUS DEEDS

The importance of Fajr and Asr prayers

68. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Angels descend upon you in succession day and night and all of them get together at the time of Fajr and Asr prayers. Those who have passed the night with you (or stayed with you) ascend (to the heavens) and Allah asks them (though He knows everything about you): 'In what state did you leave My servants?' The angels reply: 'When we left them they were offering prayers and when we reached them, they were offering prayers.'" [*Sahih Bukhari: Kitab Mawaqeet Al Salaat*]

Fasting is only for Me

69. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Allah said: 'All deeds of the son of Adam are for them, except fasting which is for Me alone and I alone will give reward for it.' Fasting is a shield or protection from the fire of Hell and from committing sins. If one of you is fasting, he should avoid sexual relationship with his wife, should abstain from abusive talk and should not quarrel. If someone abuses him or wants to fight with him, he should say: 'I am fasting.' By Him in whose hands of power is my soul, the foul smell emitting from the mouth of a fasting person is better than the smell of musk in the sight of Allah Almighty. There are two pleasures for the fasting person, one at the time of breaking his fast and the second being at the time when he will meet his Lord." [*Sahih Bukhari: Kitab Al Sawm*]

The one who severs ties of kinship, I shall sever my ties with him

70. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Allah created His Creation, and when He had finished it, the relationship and ties between people stood and held Him whereupon Allah said: 'Leave Me!' On this, it said: 'I seek refuge with You from those who sever the ties of kith and kin.' Allah said: 'Are are you not satisfied that I shall join those who keep you joined and sever My ties with those who sever your ties?' (On this) The relationship and ties between people said: 'Yes, O my Lord! I am satisfied with it.' Then Allah said: 'Then, this shall be done.'"

    Abu Hurayrah said: "If you want evidence for it, then recite this verse [The Holy Quran: 47:22]: 'Would you then, if given the authority, do mischief in the land and sever your ties of kinship.'" [*Sahih Bukhari: Kitab Al Tafseer*]

I test My servants

71. Anas bin Malik (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "Allah, the Exalted, says: 'If I deprive My servants of his two beloved things (his eyes) and yet he remains patient, I will let him enter Heaven in compensation for those two beloved things.'" [*Sahih Bukhari: Kitab Al Maradh*]

Worship Me and I will ward off your dependency

72. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "Allah, the Exalted, says: 'O son of Adam! Devote yourself heartily to My worship (leaving all other preoccupied things), I will fill your chests with sufficiency and stop your dependency (on this world). But, if you do not do this,

then I will tie both of your hands with work and will not stop dependency (poverty) from approaching you.'" [*Jami' Tirmizi: Kitab Sifaat Al Qiyaamah*]

The reward of patience on a child's death

73. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Allah, the Exalted, says: 'There is nothing but Heaven as reward for my believing (*mu'min*) servant from whom I take away his dear one (*child*), and he remains patient hoping for Allah's reward.'" [*Sahih Bukhari: Kitab Al Riqaaq*]

Seven hundred rewards for a single good deed

74. Abdullah bin Abbas (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "Allah says: 'Allah wrote all the good deeds and evil deeds and showed them all. If somebody intends to do a good deed but is not able to act upon it, Allah writes for him a reward for a complete good deed (which includes intention and action). If somebody intends to do a good deed and actually does it, then Allah writes for him a reward from ten good deeds up to seven hundred good deeds and even beyond that. And if somebody intends to do an evil deed but does not act upon it, then Allah writes for him a reward for a complete good deed (which includes intention and action). If somebody intends to do an evil deed and actually does it, then Allah writes for him punishment for only one evil deed.'" [*Sahih Bukhari: Kitab Al Riqaaq*]

I am according to the expectations of My servants

75. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "Allah, the Exalted, says: 'I am according to the expec-

tations of My servants. And when he remembers Me, I am with him. And when he remembers Me in his self, I remember him in the same way. And when he remembers me in a congregation (of people), I remember him in a better congregation (of angels). And when he comes one span towards Me, I go one cubit nearer to him. And when he comes one cubit towards Me, I go two cubits nearer to him. And when he comes to Me walking, I go to him running.'" [*Sahih Bukhari: Kitab Al Tawheed*]

O angels! Ignore his failings

76. Huzayfah bin Yaman (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "The angels extracted the soul of a person who was from the past nations. The angels asked him: 'Did you do anything good?' he replied: 'No!' They asked: 'Try to recall (remember).' He replied, 'I used to lend to people and used to order my servants to be lenient with the rich in straitened conditions and give respite to the poor (solvent).' Allah, the Mighty and the Majestic, said: 'Ignore his failings.'" [*Sahih Muslim: Kitab Al Masaqaat*]

Today, there is no shade except Mine

77. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "On the Day of Resurrection, Allah will say: 'Where are those who had mutual love for My glory's sake? Today, I shall shelter them under the shade of My mercy as there is no shade except Mine!'" [*Sahih Muslim: Kitab Al Birr Was Salaat*]

You didn't even come to visit me!

78. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Tomorrow, on the Day of Resurrection,

Allah, the Mighty and the Majestic, will say: 'O son of Adam! I was sick but you did not come to visit me.' The person would say: 'O My Lord! How could I visit you as You are the Lord of the Worlds?' Allah will say: 'Do you not remember that so and so servant of Mine fell sick and you did not visit him? Did you not know that if you had visited him, you would have found Me with him? O son of Adam! I asked you for food but you did not feed me.' The person will say: 'O My Lord! How could I feed you as You are the Lord of the Worlds?' Allah will say: 'Do you not remember that so and so servant of Mine asked you for food but you did not feed him? Did you not know that if you had fed him, you would have found that person by My side? O son of Adam! I asked you for water but you did not give me.' The person will say: 'O My Lord! How could I provide you (water) as You are the Lord of the Worlds?' Allah will say: 'Do you not remember that so and so servant of Mine asked you for water but you did not give him? Did you not know that if you had given him, you would have found that person by My side?'" [*Sahih Muslim: Kitab Al Birr Was Salaat*]

I have forgiven My servant and admitted him in Heaven

79. Uqba bin Amir (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Your Lord is pleased with that shepherd who says the calls to prayer (*adhaan*) standing on the peak of a mountain and then offers prayer (*salaat*). Allah, the Mighty and the Majestic, says: 'Look at this servant of Mine, who says the call to prayer, offers prayer and fears Me. I have forgiven him and admitted him into Heaven.'" [*Sunan Abu Dawood: Kitab Al Salaat*]

Cheating in business

80. Abu Hurayrah (may Allah, the Exalted, be pleased with him)

narrated that the Messenger of Allah (peace and blessings be upon him) said: "Allah said: 'I am the third with two partners as long as one of them does not cheat the other, but when one cheats the other, I depart from them.'" [*Sunan Abu Dawood: Kitab Al Buyu*]

I like those who hurry in breaking their fasts

81. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Allah, the Mighty and the Majestic, says: 'Among My servants I like those servants who hurry in breaking their fasts.'" [*Jami' Tirmizi: Kitab Al Sawm*]

Construct a house in Heaven for My servant

82. Abu Moosa Ash'ari (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "When a child of a servant (of Allah) dies, Allah says to His angels: 'Have you taken the soul of My servant's child?' The angels reply: 'Yes!' Allah says: 'You have taken the fruit of his heart away.' The angels reply: 'Yes!' Then Allah says: 'What did My servant say?' The angels reply: 'Your servant praised You and said: '*Inna Lillahi Wa Inna Ilayhi Raaji'oon*' (To Allah we belong and to Him we shall return).' On this Allah says: 'Construct a house in Heaven for My servant and name it 'The House of Praise' (*Bayt Al Hamd*).'" [*Jami' Tirmizi: Kitab Al Janaaiz*]

Sincerity in actions or deeds

83. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "On the Day of Judgement Allah, the Blessed and the Exalted, will descend towards His servants to judge between them and every nation (*ummah*) will be standing on its toes or kneeling down on its knees. So the first ones to be called will be a person who had memorised the Holy Quran

and there will be a person who used to fight (kill) in the path of Allah and there will be a person who had much wealth.

Allah will say to the reader (memoriser) of the Holy Quran: 'Didn't I teach you that thing which I revealed to My Messenger?' He will reply: 'Yes! Indeed.' Allah will say: 'Then what have you acted upon, from the knowledge given?' He will answer: 'I used to read it day and night.' Allah will say: 'You are a liar!' And the angels will also say: 'You are a liar!' Allah will say: 'Your intention was that the people should say to you: 'So and so is a reader of the Holy Quran' and this you have already earned in the world.'

Then the owner of wealth will be brought. Allah will say to him: 'Didn't I give you abundance (in wealth) and make you independent of others?' He will reply: 'O Lord! Indeed.' Allah will say: 'Then what have you done with the wealth that I have bestowed upon you.' He will say: 'I used to treat my relatives good and used to give charity.' Allah will say: 'You are a liar!' And the angels will also say: 'You are a liar!' Allah, the Exalted, will say: 'Your intention was that the people should say to you that: 'So and so is so generous' and this you have already earned in the world.'

Then the person who was killed in the path of Allah will be brought. Allah, the Exalted, will ask: 'For whom were you killed?' He will say: 'I was ordered to fight in Your path so I did Jihad until I was killed.' Allah will say: 'You are a liar!' and the angels will also say: 'You are a liar!' Allah will say: 'Your intention was that the people should say to you: 'So and so is so brave' and this you have already earned in the world.'" (Abu Hurayrah further narrates) The Messenger of Allah stroked my knees and said: "These three will be the first ones from the creatures of Allah with whom the fire of Hell will be fuelled." [*Jami' Tirmizi: Kitab Al Zuhd*]

Who says that I will not forgive so and so?

84. Jundub bin Abdullah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "A person said: 'By Allah! Allah will not forgive so and so person.' Allah, the Exalted, said: 'Who is it swearing by Me that I will not forgive so and so? I have forgiven that so and so and I have wiped out your (good) deeds.'" [*Sahih Muslim: Kitab Al Birr Was Salaat*]

I Myself will bestow the reward of this praise

85. Abdullah bin Omar (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "One of the servants of Allah recited: '*Ya Rabbe Lakal Hamdo Kamaa Yam-baghee Le Jalaale Wajheka Waley Azeemey Sultaanika*' (My Lord! All praise belongs to you as it suits Your glory and magnificence and as behoves Your splendid kingship (authority)). The recording angels (*Kiraaman Kaatibin*) were in distress with these words and did not know how to record (the reward of) this praise, so they both ascended towards the skies and said: 'O our Lord! One of Your servants has recited a praise which we do not know how to record.' Allah, the Mighty and the Majestic, asked them (though He knew the praise of His servant more than the angels): 'What praise did My servant recite?' They replied: '*Ya Rabbe Lakal Hamdo Kamaa Yam-baghee Le Jalaale Wajheka Waley Azeemey Sultaanika*'. Allah, the Mighty and the Majestic, said: 'Record as My servant has recited, till he meets Me and I reward him for that (praise).'" [*Sunan Ibn Majah: Kitab Al Adab*]

The importance of voluntary prayers

86. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "The first thing which the people will be asked about on the Day of Judgement is prayer (*salaat*). If it is found to

be complete, it will be recorded as complete. If it is found to be incomplete, then Allah will say: 'See if there are any voluntary prayers with him.' Therefore, the shortage of obligatory prayers (*fardh*) will be compensated with the voluntary prayers. All deeds will be considered (calculated) in the same way." [*Sunan Nisai: Kitab Al Salaat*]

The reward of patience in calamity

87. Abu Umama (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "Allah, Glory be to Him, says: 'O son of Adam! If you have patience at the first strike of calamity and do it with the intention of reward then I do not like anything except Heaven as a reward for it.'" [*Sunan Ibn Majah: Kitab Al Janaaiz*]

The status of those waiting to offer prayer

88. Abdullah bin Amr (may Allah, the Exalted, be pleased with him) narrated: "We offered the Maghrib prayer with the Messenger of Allah (peace and blessings be upon him). (After the prayer) Some people left and some people stayed back. Then the Messenger of Allah (peace and blessings be upon him) came hurriedly and (due to his hurry) he was breathing heavily and (a corner of his) cloth had pulled up up to the knees. He said: 'Be happy! Your Lord has opened a gate from among the gates of the skies and He is proud of you and is saying: 'Look at My servants, they have offered one obligatory (*fardh*) prayer and are waiting for the next.'" [*Sunan Ibn Majah: Kitab Al Masaajid Wal Jama'at*]

THE RESULT OF SINS

Do people betray Me?

89. Abdullah bin Omar (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "Allah, the Exalted, says: 'I have also created such creatures whose tongues are sweeter than honey but their hearts are more sour than aloes. I swear by Myself that I shall certainly bring upon them a trial (*fitnah*) which will leave the most intelligent man among them confounded. Are they trying to deceive Me? Or are they acting presumptuously towards Me?'" [*Jami' Tirmizi: Kitab Al Zuhd*]

I will be the enemy of three people on the Day of Judgement

90. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) said: "Allah says: 'I will be enemy of three people on the Day of Judgement (*Qiyaamah*): One who makes a covenant in My Name but proves to be treacherous; one who sells a free person as a slave and consumes its price; and, one who employs a labourer and gets the full work done by him but does not pay him his wages.'" [*Sahih Bukhari: Kitab Al Buyu*]

I have left you just as you have left Me

91. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "A person will be brought on the Day of Judgement and Allah will ask him: 'Didn't I bestow upon you ears, eyes, wealth and children? And didn't I give you cattle and flourishing farms? And didn't I give you leadership and leave you in a state of restfulness? Did you ever think that you will meet Me on this day?' He will answer: 'No!' Allah will say: 'Well I have forgotten (left) you just as you

have forgotten Me!" [*Jami' Tirmizi: Kitab Sifaat Al Qiyaamah*]

The outcome of suicide

92. Jundub bin Abdullah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "From amongst the nations before you was a man who sustained an injury and became impatient (due to its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allah, the Exalted, said: "My slave hurried in giving his life so I have prohibited Heaven upon him." [*Sahih Bukhari: Kitab Al Ambiya*]

The outcome of not giving charity (*zakaat*)

93. Jabir bin Abdullah Al Ansari (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "If the owners of camels do not pay its due (through its *zakaat*), then on the Day of Judgement (*Qiyaamah*) the camels will come greater in number than the original (correct) number and their owners will be made to sit on sandy grounds and they (camels) will trample them with their feet and hooves. And if the owners of the cattle (cows) do not pay its due (through its *zakaat*), then on the Day of Judgement the cattle will come greater in number than the original number and their owners will be made to sit on sandy grounds and they (cattle) will gore them with their horns and trample them with their feet. And if the owners of the goats and sheep do not pay its due (through its *zakaat*), then on the Day of Judgement the goats and sheep will come greater in number than the original number and their owners will be made to sit on sandy grounds and they (goats and sheep) will gore them with their horns and trample them with their feet. On that day no goat or sheep or cow will be without horns or with broken horns. And if the owner

of a treasure (wealth) does not pay its due (through its *zakaat*), then on the Day of Judgement the treasure (wealth) would come in the shape of a bald-headed snake and would pursue them with its mouth open, and when it comes near its owner he will run away from it and he would be told (by Allah Almighty): 'Take your treasure (wealth) which you had hidden, for I am not in need of it.' When the owner of the treasure (wealth) will not find any way out, he would put his hand in the mouth of the bald-headed snake and it would gnaw him like a camel (gnaws)." [*Sahih Muslim: Kitab Al Zakaat*]

The ultimate end of a hypocrite

94. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated: "The companions (of the Prophet, peace and blessings be upon him) asked: 'O Messenger of Allah! Will we be able to see our Lord on the Day of Resurrection?' He said: 'Do you feel any difficulty in seeing the sun at noon when there are no clouds?' They said: 'No!' Then he asked: 'Do you feel any difficulty in seeing the moon of fourteenth night when there are no clouds?' They said: 'No!' Thereupon he said: 'By Him in whose power and control my soul is! You will not feel any difficulty in seeing your Lord except the amount you feel at seeing the sun or the moon.' Then he said: 'Allah will meet His servant and will say: 'O so and so, Did I not bestow upon you dignity and leadership? Did I not bestow upon you marriage? Did I not provide you with horses and camels? Did I not leave you in a state of easiness and authority?' He will answer, 'Yes (indeed)!.' Allah will then ask: 'Did you ever think that you would meet Me?' He will answer: 'No!' Thereupon Allah will say: 'I shall abandon you just as you have abandoned Me (in the world).' Then Allah will meet another person and will say: ''O so and so, did I not bestow upon you dignity and leadership? Did I not bestow upon you marriage? Did I not provide you with horses

and camels? Did I not leave you in a state of easiness and authority?' He will answer, 'Yes (indeed)!.' Allah will then ask: 'Did you ever think that you would meet Me?' He will answer: 'No!' Thereupon Allah will say: 'I shall abandon you just as you have abandoned My remembrance (in the world).' Then Allah will meet a third person and will say as before. Upon which, the person would say: 'O my Lord! I affirmed my faith in You and in Your Book and in Your messengers and I observed prayers and fasts and gave charity...' And he will go on mentioning his good deeds to the best of his capacity. Allah will then say: 'Now, all will become apparent.' And that person will be told: 'We bring witnesses against you.' The person will begin to think in his heart: 'Who shall give witness against me.' Then his mouth will be sealed and his thighs, flesh and bones will be asked to speak. Then his thighs, flesh and bones will describe his deeds. This would be done so that his own being must have witness and evidence against him. He would be a hypocrite and Allah will be displeased with him." [*Sahih Muslim: Kitab Al Zuhd Wal Raqaa'iq*]

MISCELLANEOUS HADITH

O Lord! Have You not given me refuge from tyranny?

95. Anas bin Malik (may Allah, the Exalted, be pleased with him) narrated: "We were in the company of the Messenger of Allah (peace and blessings be upon him) when he smiled and asked: 'Do you know why I am smiling?' We replied: 'Allah and His Messenger know best!' The Prophet (peace and blessings be upon him) said: 'It is because of a conversation of a servant with his Lord. The servant says: 'O Lord! Have You not given me refuge from tyranny (injustice)?' (He meant to say: 'You said that You would not commit injustice against anyone.') Allah will say: 'Yes (indeed)!' Upon which the servant says: 'I do not consider anyone to be valid as a witness upon me.' Thereupon Allah will say: 'Today, your own being and the two angels appointed to record your deeds (*Kiraaman Katibeen*) would be enough.' Then the mouth of this person would be sealed and his body parts would be asked to speak. So, his body parts would speak about his deeds. Then his mouth would be freed to speak with his body parts, upon which he will say: 'Be away! It was for you only that I was contending (arguing).'" [*Sahih Muslim: Kitab Al Zuhd Wal Raqaa'iq*]

The impact of a son's supplication

96. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "The status (station) of the son of Adam will go on elevating in Heaven, so he will ask: 'How is this happening?' He will be told: 'This is happening due to the supplication of your son for you.'" [*Sunan Ibn Majah: Kitab Al Adab*]

Death will be slaughtered on the Day of Judgement

97. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Death will be brought on the Day of Judgement (*Qiyaamah*) and it will be stopped on the Bridge (Bridge of *Siraat*). Then it will be said: 'O inhabitants of Heaven!' Upon this they will peep out from their places in fear and scared that they will be taken out of their places. Then it will be said: 'O inmates of Hell!' Upon this they will peep out from their places happily and in hope that they will be taken out of their places. Then it will be said: 'Do you recognise this?' They will reply: 'Yes! It is death.' The Prophet (peace and blessings be upon him) said: 'Then the command will be given: 'Slaughter death on the Bridge.' Then it will be said to the inhabitants of Heaven and the inmates of Hell: 'You will live in the place you are in – forever – and there is no death in it.'" [*Sunan Ibn Majah: Kitab Al Zuhd*]

Eternal life in Heaven and Hell

98. Abu Saeed Khudri (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "On the Day of Resurrection, death will be brought forward in the shape of a black and white ram. Then an announcer will announce: 'O people of Heaven!' Thereupon they will stretch their necks out and look carefully. The announcer will say: 'Do you know what this is?' They will say: 'Yes! This is death.' By then all of them would have seen it. Then it will be announced again: 'O people of Hell!' They will stretch their necks out and look carefully. The announcer will say: 'Do you what this is?' They will say: 'Yes! This is death.' And by then all of them would have seen it. Then it (the ram) will be slaughtered and the announcer will say: 'O people of Heaven! Eternity

for you and there is no death. O people of Hell! Eternity for you and there is no death.'" Then the Prophet (peace and blessings be upon him) recited, "And warn them of the **Day of Longing** (*hasrat*) when the case shall be decided, while they are (presently) in a state of carelessness (in this world) and do not believe. [The Holy Quran: 19:39]." [*Sahih Bukhari: Kitab Al Tafseer*]

Glad tidings for a fever patient

99. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Prophet (peace and blessings be upon him) once went to visit a patient and he was with him. The patient was suffering from fever. The Messenger of Allah (peace and blessings be upon him) said: "Be happy! For Allah says: 'This (fever) is My fire which I give to My believing servant in this world so that it may substitute the portion of fire in the Hereafter.'" [*Sunan Ibn Majah: Kitab Al Tibb*]

When My servant loves to meet me, I too love to meet him

100. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "Allah says: 'When My servant loves to meet Me, I too love to meet him. And when My servant dislikes to meet Me, I too dislike to meet him.'" [*Sahih Bukhari: Kitab Al Tawheed*]

Which favour will be asked first on the Day of Judgement

101. Abu Hurayrah (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said: "The first favour regarding which a person will asked on the Day of Judgement will be: 'Didn't I bestow health to your body? And didn't I quench your thirst with cool water?'" [*Jami' Tirmizi: Kitab Al Tafseer*]

The different kinds of inhabitants in Heaven and Hell

102. Ayaadh bin **Hamar** Al Mujasha'i (may Allah, the Exalted, be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) while delivering a sermon one day said: "Listen carefully! For my Lord commanded me to teach you that which you do not know and which He has taught me today. (Allah has instructed me as follows) 'The wealth which I conferred upon them is lawful for them. I have created My servants as having a natural inclination to stay away from falsehood but the devils (*shayaateen*) approached them and turned them away from the correct and right religion and the things which I had made lawful were made unlawful by the devils. And the devils commanded them to ascribe partners with Me although I didn't reveal any evidence in proof of partnership with Me.' Allah looked towards the inhabitants of the earth and except for a few people from the People of the Book (*Ahl Al Kitab*) showed anger towards all the Arabs and the non-Arabs (*ajam*). And Allah further said (to the Prophet, peace and blessings be upon him): 'I have sent you (the Prophet) for a test and through you there is test for others too. I have revealed a Book upon you which cannot be washed away with water, so that you may recite it in wakefulness and sleep.' (Then the Prophet, peace and blessings be upon him said): 'Allah then commanded me to burn the Quraysh! I said: 'My Lord! They would tear my head and would leave it in pieces.' Allah said: 'Turn them out as they have turned you out! You fight them and We shall help you! You spend and you will be bestowed with! You send an army towards them and we shall send five armies equal to yours (in your support)! Fight along with those who obey you against those who disobey you! (Then the Prophet, peace and blessings be upon him, said) And

Allah said: 'The inhabitants of Heaven are three – a just king who has been under guidance and gives charity; a person who is merciful and is soft and kind-hearted towards all his relatives and Muslims; and, a pious and chaste person who does not stretch out his hand to seek help inspite of having a large family to support. The inmates of Hell are five – the aged people who do not have intellect, and are under your authority and they do not strive and struggle for their family and wealth; the dishonest person whose greed is apparent even in minor things; and, the person who betrays you morning and evening as regards to your family and wealth. He (Allah) also mentioned those people who are misers or liars and those people who are ill-mannered and use foul, obscene and abusive language." [*Sahih Muslim: Kitab Al Jannah Wa Sifaat Naeemiha*]

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